

THE
SPIRITUALL MANS
DIRECTORY.

GUIDING A CHRISTIAN
IN THE PATH THAT LEADS
TO TRUE BLESSEDNESSE,

In his three maine duties towards GOD.

How { To Believe, } Unfold- { Creed.
 { To Obey, } ing the { Ten Commandments,
 { To Pray, } { Lords Prayer.

BY

That Reverend and faithfull Minister of Gods Word,
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L O N D O N,
Printed by J. G. for J. R. and are to be sold by William
Gilbertson, at the Bible in *Giltspur-street*. 1656.

The Table

First, then last the blame upon

all persons and backward

of the world, then backward

to the proceedings

U. 7. The discoverers the discoverers

of the state

U. 8. The discoverers the discoverers

of the state

U. 9. The discoverers the discoverers

of the state

U. 10. The discoverers the discoverers

of the state

U. 11. The discoverers the discoverers

of the state

U. 12. The discoverers the discoverers

of the state

U. 13. The discoverers the discoverers

of the state

U. 14. The discoverers the discoverers

of the state

U. 15. The discoverers the discoverers

of the state

U. 16. The discoverers the discoverers

of the state

U. 17. The discoverers the discoverers

of the state

U. 18. The discoverers the discoverers

of the state

U. 19. The discoverers the discoverers

of the state

U. 20. The discoverers the discoverers

of the state

U. 21. The discoverers the discoverers

of the state

U. 22. The discoverers the discoverers

of the state

U. 23. The discoverers the discoverers

of the state

U. 24. The discoverers the discoverers

of the state

U. 25. The discoverers the discoverers

of the state

U. 26. The discoverers the discoverers

of the state

U. 27. The discoverers the discoverers

of the state

U. 28. The discoverers the discoverers

of the state

U. 29. The discoverers the discoverers

of the state

U. 30. The discoverers the discoverers

of the state

U. 31. The discoverers the discoverers

of the state

U. 32. The discoverers the discoverers

of the state

OF CATECHIZING

Question. 1.



What is Catechisme?

Ans. It is the teaching of the Principles of the Doctrine of Christ, namely of Repentance from dead works, and of Faith, *Heb. 6.11* To them that have need of milke and not of strong meat, *Heb. 5.12*: as being babes in Christ, *1 Cor. 3.1*, and the lambs of Christ, whom the Minister must feed as well as his Sheep, *John 21.15*.

Quest. 2. Who must Catechise besides the Minister?

Ans. My Parents must Catechise me, and teach me the truth of the Lord, *Isa. 38.19*. My Father must teach me the information of the Lord, *Ephes. 6.4*. And my mother too must, *Prov. 1.8*. So did Solomon's mother teach him, *Prov. 31.1*. Yea, and the master of the house where I dwell, though he be not my father, yet he must teach me, if I be but one of his household, *Gen. 18.19*.

Q. 3. How if Parents do not teach their Children.

Ans. They are cruell Offrises, and their hearts are hardened, *Job. 39.16*. And God hath taken the Spirit of wisdom from them, *vers. 17*. They loose their own soules, and do what in them lyeth to cast away our soules too; as ever they meane to keep their own soules, they must teach us, *Deut. 4.9*.

Q. 4. Why hast thou a Name given thee in Baptisme?

Ans. Because the people of God named their children then; so did Abraham name his Son Isaac at Circumcision, *Gen. 21.3*. The parents have power to appoint the name what it shall be, *Luk. 1.60.63*. Which ought not to be one of a bad signification, for that is a shame, as the name of Nabab signifieth a foole, *1 Sam. 25.25*.

Qu. 5. What use dost thou make of thy name given thee in Baptisme?

Ans. Two uses: First, to teach me Christianisme, that I must give up my name unto God to be his servant; Jude a servant of Christ, *Jude 1*. James a servant of God, *1am. 1.1*. Moses Gods servant, *Iosh. 1.2*. Secondly, that I keep my name unsported and undefiled; for God only accounts upon such Names, *Revel. 3.4*. And therefore it is fit I should not change it, unlesse upon a great occasion, as Abraham afterwards was called Abraham, *Gen. 17.3*. Nor give any cause why any nick-name should be set upon it, as Esau to be called Edom, *Gen. 25.30*. The Pope that changeth his Christian name, sheweth himselfe to be Antichrist, *1 Joh. 2.22*.

Qu. 6. Why would God have thee Baptized?

Ans. For four reasons: First, to teach me that I was borne by nature the Child of wrath and damnation, *Ephes. 2.3*; Secondly, to give me the washing of regeneration, or renewing of the Holy Ghost, *Ti. 3.5*. Thirdly, to

Covenant

Covenant with me, that I should walke in newnesse of life, *Rom. 6.4.* Fourthly, to distinguish me outwardly from such as are not Gods people, but Infidels and Pagans; for it is a badge and signe of my profession, *Gen. 17.11.* And not to be omitted by any meanes, *verse 14.* Not contemned nor neglected, the contempt of Baptisme is damnable, because its an ordinance of God, not the want of it when we are hindred from it in the least degree, seeing it is a matter of Salvation or damnation, *Mark. 16.16.*

Q. 7. What is required in him that is Baptized?

Ans. He must have Faith; the Eunuch had faith actually before he was baptized, *Act. 8.37.* Or at least be in the sanctifying Covenant of faith, and so even a Child is cleane, *1 Cor. 7.14.*

Q. 8. How then can babes be Baptized?

Ans. Children ought to be Baptized, 1. For all the Jaylor's house was baptized, *Act. 16.33.* And all *Stephanns* household, *1 Cor. 1.16.* Whereof it is likely Children were part. 2. For children were Circumcised, *Luk. 1.59.* Now Baptisme is the circumcision of Christ, *Col. 2.11, 12.* 3. And when *Peter* urged Baptisme upon his hearers, he pressed it with this argument, because the Promise was made to you and to your children, *Act. 2.39.* The Covenant to *Abraham* and his Seed stands everlastingly, *Gen. 17.7.* In substance to them which are the children of faithfull *Abraham*, *Rom. 4.16.*

Q. 9. Can Babes have Faith then?

A. First, they may have the seale of Faith, *Rom. 4.11.* Secondly, they may have the Spirit of God, *Luk. 1.15.* Which is a Spirit of faith, *1 Cor. 4.13.* Thirdly, they may have faith so accounted, for they may be said to believe, *Matth. 18.6.* Fourthly they may have seminall Faith, for they may be borne again, and then the seed of God abideth in them, *1 John 3.9.* As children have a reasonable soul, though yet they have not actual reason to know the right hand from the left, *Jenah. 4.11.* so they may have the seeds of faith, though they do not actually believe, because knowing and believing go together, *1 John 4.16.*

Q. 10. Have all elect Babes then this Spirit of Faith, and this same seminall Faith, in their Baptisme?

A. Some have, as first *Jeremiah* was sanctified in the wombe, *Ier. 1.52.* *Iohn* leapt in his mothers womb for joy in Christ, *Luke 14.4.* Secondly, such as shew strange instincts and aptnesse in Religion and godlinesse as soone as they can speak plaine almost, as *Timothy*, who savingly knew the Scriptures from a child, *2 Tim. 3.15.* but all have not, for some live in the world till 20 yeares after, as *Paul* was not converted till he was at the age of a man, *Act. 9.3.* Being sensuall before, and therefore without the Spirit, *Iude 19.* Nevertheless though he had not the Spirit dwelling in him from the wombe, yet he had the Spirit separating and keeping him, for a day of conversion, *Gal. 1.15.* But his Circumcision, and his Baptisme were not actually available to the sealing of remission of sins, till he did call on the Name of the Lord by Faith, *Act. 22.16.*

Q. 11. What benefits hast thou by Baptisme?

A. Three: I am thereby sealed, First, to be a member of Christs body the Church, *1 Cor. 12.13.* Secondly, to be one of the Sons of God, *Iohn 1.12, 17.* For so was Christ sealed Gods Son, *Iohn 6.27.* in his Baptisme, *Matth. 3.17.* Thirdly, to be an inheritor of the Kingdome of God, *Marke 16.16.* Standing benefits have no need of reiteration, therefore there is no need of reiteration of Baptisme, for there is no often put to it, as there is to the Lords Supper, *1 Cor. 11.25.* For it is a Sacrament of regeneration or the new birth, *Ti. 3.5.* A man cannot be born twice, *Iohn 3.6, 10.* for the ingrafted word of God doth dwell for ever in him, *1 Pet. 1.25.*

Q. 12. Have all that are Baptized these benefits?

A.

A. No, for the Spirit bloweth where it listeth, *John 3.8.* and doth not eye himselfe the water of Baptism, *Matth. 23.17.* Neither is this Baptism which is outward in the flesh, *Rom. 2.28.* *Esa* was Circumcised, yet God hated him, *Rom. 2.23.* *Simon Magus* was Baptized in the Gall of bitterness, *Act. 8.13.23.*

Q. 13. *Who be they that have not these benefits?*

A. No man can know them, till by their fruits we may know them, *Matth. 7.13.* Indeed Parents are bound to believe the best, and hope the best, for so Charity doth in all things that are not yet manifest, *1 Cor. 13.7.* But for all our Charity, they cannot be vouchsafed forgiveness of sinnes, unless they joyne amendment of life to their Baptism, *Act. 23.8.* Nor saved, that answer not out of an upright Conscience to Christs interrogatories, though they were washed, *1 Pet. 3.21.* And yet members in Christs visible Church, and vessels in his house, *2 Tim. 2.20.* And called Sons of God though rebellious, *Heb. 12.2.* And may be said to be begotten with an outward regeneration, *Deut. 32.18.*

Q. 14. *What diddest thou promise and vow in thy Baptism?*

A. Three things; First, Repentance of my sinnes, for he that liveth in sinne is of the Divell, *1 John 3.8.* Secondly, faith, for he that believeth not is condemned already, *John 3.18.* Thirdly, obedience to all Gods Commandements, for cursed is he that obeyeth not, *Jer. 11.3.* All these things was I taught in my Baptism, to observe all my life after, *Matth. 28.19.20.* Now all this obedience must be done by the power of faith in Christ, *Col. 3.17.* And therefore it is called the obedience of Faith, *Rom. 16.26.* And this faith worketh by love, *Gal. 5.6.* And love must set me on work to keep Christs Commandments, *John 14.15.*

Q. 15. *Art thou bound to performe thy Baptism, Vow and Oath?*

A. I am bound, *Psal. 50.14.* Or else I shall be utterly cut off, *Nab. 1.15.* Yea, I am perjured else, in making such a Covenant, *Hos. 10.4.* And Christ will be a swift-witnesse against me, *Mal. 3.5.* And if I now live in sinne and doe not keep my vow, it is better for me I had never taken this vow upon me, *Ecol. 5.5.*

Q. 16. *What is Beliefe or Faith?*

A. It is the gift of God, *Ephes. 2.8.* whereby I believe the words of Christ, *Psal. 119.66.* and find rest in my soul in him, *Matth. 11.29.* So that now it is no more I that live, and work, and doe, but Christ that liveth in me, *Gal. 2.20.*

Q. 17. *How many wayes is Faith taken?*

A. Six; first, Historicall faith, *1 Sam. 2.19.* Secondly, a dead faith, *1 Sam. 2.26.* Thirdly, a temporary faith, *Luke 8.13.* Fourthly, a bare hoping faith, *Act. 8.13.* Fifthly, a miraculous faith, *1 Cor. 13.2.* Sixthly, this same saving and justifying faith, *Rom. 5.1.* A Reprobate may have the first five and be damned, for there is but one Faith, *Ephes. 4.5.* which the world knoweth not, for it is a mystery, *1 Tim. 3.9.* and the most men say they have it, if we will believe them; yet if we will believe Christ, few have it, and it is very scarce, *Luke 1.8.* being the faith of the Elect, *Tir. 1.1.*

Q. 18. *Doe not wicked men say they believe in Christ?*

A. *Joh. 2.23.* but Christ will not believe them, nor commit himself unto them, *verse 24.* It is not a bare believing of Christ in the clouds, but the having of Christ in a man life, *1 Joh. 5.12.* It is living in Christ as well as believing in Christ, *Joh. 11.26.* The wicked may say they have faith, *1 Sam. 2.18.* But if Christ be not in them by his spirit, *1 Joh. 3.24.* for all this faith they may be Reprobates, *2 Cor. 13.5.* Not every one that swam after the Ark, and cryed after *Noah* in the ark, and clambred and hung upon the ark but onely they that were in the ark were saved, *1 Pet. 3.20.* So onely they that get into Christ are new creatures, *2 Cor. 5.17.*

Q. 19. *Why so?*

A. Faith

A. Faith if it be unfeigned, *1 Tim.* 1. 5. ingrafteth a man into Christ, *Rom.* 11. 19. If a man be not ingrafted into Christ, he shall burn in hell-fire, *Ioh.* 3. 5. 6.

Q. 20. *What reasons be there of this?*

A. Two: First, the sentence of the Law cannot otherwise be true, the same soul that sinneth, that soul shall die, *Ezek.* 11. 18. Therefore all the Elect must have such a faith, that they may be one with Christ, and Christ with them, *Ioh.* 14. 20. that Christ's death may be their death, *2 Cor.* 5. 14. Secondly, Christ is the life of them that believe, *Col.* 3. 4. As the life of man is in him, and the life of every creature is in it, *Gen.* 1. 30. so is Christ in a believer: This is a mystery, *Gal.* 3. 27. which whosoever hath not, the wrath of God abideth on him, *Ioh.* 3. 36.

Q. 21. *Dost thou believe the Articles of faith?*

A. Yea, I believe in God the Father Almighty, maker of heaven, and so forth; which being a form of sound words, I must hold fast in faith and love. *2 Tim.* 1. 13.

Q. 22. *Why dost thou say, I believe?*

A. Because I cannot be saved without a particular Faith of my own, *1 Tim.* 2. 18. (The just shall live by his faith, *Hab.* 2. 4.) Whereby I may say, Christ gave himself for me, *Gal.* 2. 20. and that he is my Saviour, *Luke.* 1. 47. for faith is my life, *Ioh.* 20. 31. As David could say, I live, *Psal.* 116. 2. So he could say, I believe, *verse* 10. Neither is this presumption in a believer, for he knows that Christ is his Redeemer in particular, *Ioh.* 19. 25. Yea in the time of spirituall desertion, he can say, My God, my God, *Psal.* 23. 1.

Q. 23. *Is not this presumption in some?*

A. Yea, it is presumption in many; for if a carnall Professor shall say, my God, *Hos.* 8. 2. the Lord pardons not his sinnes for all this, but is an enemy unto him, *verse* 3. As the body without the spirit is dead, so faith without works is dead also, *1 Jam.* 2. 26. Ignorant faith is no faith, but unbelieve, *1 Tim.* 1. 13. Faith asks who, and what, who is the Lord that I may believe? *Iohn.* 9. 36. For faith is an explicate knowing faith, through Faith we understand, *Heb.* 11. 3. Knowledge is partly before Faith, *1 Iohn.* 4. 16. And partly after Faith, *2 Pet.* 1. 5. A man must know what he believes, or else he cannot believe, *Iohn.* 38. Yet faith is not so explicate, but there is some implicitenesse in it, as long as we live here, *1 Iohn.* 3. 2.

Q. 24. *How canst thou say, I believe, can a man know that he believeth?*

A. A man may know that he believeth, *2 Tim.* 1. 12. Even by that help of Gods Spirit, *1 Cor.* 2. 12. For he hath that witnesse in himself, *1 Iohn.* 5. 10. Indeed while he is a Babe in Christ, it may be he knoweth not a Babe is a Babe, though he understand it, he understands as a babe, *1 Cor.* 13. 11. Yea in the time of temptation too, a man is a man, though in a swound he knoweth it not; in such a case David may feare he is cast off for ever, *Psal.* 77. 7. Also when passions are violent, as overmuch grief, or overmuch joy, *Luke.* 24. 41. But a child of God when his unbelief is at the worst, hath an inckling that he doth believe, *Mark.* 9. 24. Or props himself at least with this belief, that he hath believed, *2 Cor.* 4. 13. Howsoever faith bringeth evidence and assurance with it at the last, *Heb.* 11. 1.

Q. 25. *What say you of them that have the Spirit of bondage?*

A. The child of God had it once, but then he hath it no more to feare a-gaine, *Rom.* 8. 15. Those that think they have assurance, and sometimes conceit they are aright, and sometimes feare, the Lord joyne such with unbelievers, *Rev.* 21. 8. By fearfull are meant such as dare not confesse Christ in evill times, They live in darknesse, and know not whither they goe, whether to Heaven or to Hell, *Iohn.* 12. 25. The godly may fall sometimes into such feares, that Christ may upbraid them, How is it ye have no faith? *Mark.* 4. 41. But they

Of the Commandements.

they are restlesse till their Election and calling be made sure, and therefore they are diligent about it, *2 Pet. 1. 10.*

Q. 26. How many objects of Faith are there that thou mayest believe?

A. I must believe in one Lord, *Ephes. 4. 5.* Distinguished into three persons, *1 John 5. 7.* First, in God the Father, *1 Pet. 1. 21.* Secondly, in Christ, *John 14. 1.* Thirdly, in God the holy Ghost, *Mat. 28. 19.* So far forth as it is written in the word, *Job. 20. 31.* Which is a word of Faith, *Rom. 10. 8.* A plaine and an easie word; that the simple may be converted by it, *Psal. 19. 7 Psal. 119. 130.* It is a perfect word, able to make the man of God perfect, *2 Tim. 3. 17.* Whatsoever men, or Counsels, or traditions, or Angels from heaven say, I must go to the word; if they speak not according to it, there is no truth in them, *Isa. 8. 20.* If *Paul* himself were now alive, and should preach any thing besides it, he were accurst; *Gal. 1. 8.* It is a damnable sin to add to it, *Rev. 22. 18.* Or to take a tittle from it, *Rev. 19. 1.* 'Tis able to convince all gain-sayers without running to this or that mans Expositions of it, the Scriptures themselves shew their own meanings, *Acts 18. 28.*

Q. 27. But may not men give their Expositions unto it?

A. There must be a translating of the word, people understand not the Originall tongue of it, *1 Cor. 14. 5.* And an expounding too, *Luke 24. 27.* But no man may give his own sense to it, but the sense of the word, *Neh. 8. 8.* For the same Christ that spake the dark speeches and Parables; the same Christ doth expound them, *Mark 4. 34.* The holy Ghost speaking in the Scriptures, *Heb. 3. 7.* Teacheth the right meaning, *John 14. 26.*

Q. 28. How is this?

A. By sundry wayes, First, by conferring places with places, as *Micah. 4. 2.* with *Mat. 23. 35.* Secondly, by the scope, as if I would know *Peters* meaning; why he said, that *Dauids* Sepulchre was then to be seen, *Acts 2. 29.* I may see the scope of that speech, *v. 31.* Thirdly, observing whether the word be proper or figurative, *John 1. 51.* and many others.

Q. 29. What say you more of the word?

A. It undertakes to be a rule to all that we do, to the wearing of our haire, *1 Cor. 11. 14.* Or of a Garment, *1 Pet. 3. 3.* To our eating and drinking, *1 Cor. 10. 31.* To our Marketting and Merchandizing, *Iam. 4. 13.* Not so little as a shoo-tire, but if it be amiss, the word doth condemn it, *Isa. 4. 18.* Not so little as an idle word, but the word doth tax it, *Mat. 12. 36.* Not so little as a thought, but it must be according to the word, *2 Cor. 10. 5.* What ever we think, say, or do, we must be carefull to observe the judgment of the word, and lay it before us, *Psal. 119. 30.*

Q. 30. Why dost thou say, I belie ve in God?

A. For three reasons. First, because I do not believe unlesse I go out of my self, and deny my self, *Mat. 16. 24.* Secondly, unlesse I cast my self upon God, and rely on him, *2 Chron. 10. 20.* Thirdly, unlesse not only naturally, but also spiritu-ally I be in him, move in him, and live in him, *Al. 17. 28.*

Q. 31. Why dost thou believe in God as a Father Almighty?

A. First, that in my greatest dangers I may depend upon him who is able to deliver me, *Dan. 3. 17.* This I must believe, *Mat. 9. 28.* Secondly, that in my greatest temptations, I may not dare to sin against him, for I am not stronger then he *1 Cor. 1. 10. 12.*

Q. 32. Why maker of Heaven and Earth?

A. First, that I may consider I am Created of God, and for God, to live holi-ly, for the wicked are for the day of evil, *Pro. 16. 4.* Secondly, that I may glo-ri-fy God in my soul & body, for they are not mine but Gods, *1 Cor. 6. 20.* Third-ly, that I abuse none of his Creatures, for they are all unto Gods praise, *Pf. 143. 10.* Nor prophane them, for God is holy in them, *v. 17.* But have pleasure to search Gods greatness in them *Pf. 111. 3.* & see the invisible things of God in them,

Rom. 1. 10. And consider them. Mar. 6. 18. And meditate on them. Psal. 143. 5. And learne Parables or Similitudes for Spirituall things by the things of the world. Mar. 13. 35. For God teacheth me by such Similitudes. Hos. 12. 10.

Q. 33. *Why dost thou believe in Iesus Christ his only Son our Lord?*

A. For two reasons, First, that I may be justified freely by his Grace. *Rom. 3. 24.* Who though he knew no sin, yet was made sin for me, that I might be made the righteousness of God in him, *2 Cor. 5. 21.* Secondly, that I look whatsoever he did, or suffered, or had, may be woven in a mystery into my heart: if this mystery had not been in *Paul*, he himself had been a reprobate. *2 Cor. 13. 5. 6.*

Q. 34. *Must that then which was a history in Christ, be a mystery in us?*

A. Yes, by the application of all these articles concerning Christ to our soules; I must be an adopted Son of God, *1 John 3. 1.* Christ must be formed and conceived in me, *Gal. 4. 19.* I must suffer with Christ *Rom. 8. 17.* And mine old man must be crucified in me, and sin dye in me, *Rom. 6. 6.* I must be crucified to the world, and the world unto me, *Gal. 6. 14.* I must be buried with him and raised up again to a new life, *Col. 2. 12.* And seeke the things above in Heaven, *Col. 3. 1.* And judge my self here, otherwise I shall be judged and condemned of the Lord, *1 Cor. 11. 31.*

Q. 35. *Why dost thou say, Christ was conceived of the Holy Ghost?*

A. He was conceived *Luke 1. 31.* By the holy Ghost, *verse 31.* for the woman was found with child of the holy Ghost, *Mat. 1. 18.* Supernaturally, that his conception might be without sin, *ver. 20.* For all others are conceived in sin, *Ps. 51. 5.* Because that which is born of the flesh is flesh, *Iohn 3. 6.* And yet the Holy Ghost made him of a woman, *Gal. 4. 4.* And he was born of her, *Mat. 1. 16.* Being the seed of a woman, *Gen. 3. 15.* Of the seed of David, *Rom. 1. 3.* The roote of Jesse, *Isa. 11. 10.* He suffered under Pontius Pilate, who gave sentence that he should be Crucified, *Luke 23. 24.* And scourged him, and delivered him up to death, *Mark 15. 15.* Before whom he had witnessed a good confession, *1 Tim. 6. 13.* And therefore Christ is said to be crucified at Rome the great City of Antichrist, *Rev. 11. 8.* Because Pontius Pilate who delivered him to be Crucified, was Governour under Tiberius Caesar Emperour of Rome.

Q. 36. *Did Christ suffer in Soul too?*

A. Yes, for his soul was exceeding sorrowfull even unto death, *Mat. 26. 38.* His Soul was an offering for sin as well as his body, *Isa. 53. 10.* Whole Christ was surety for us, *Heb. 7. 22.* And a curse for us, *Gal. 3. 13.* For our Soules have need of Redemption as well as our bodies, *Ps. 49. 8.* It is a signe he suffered greater torments then bodily, by his sweat in the garden which, was a bloody sweat, *Luke 22. 44.* And by his lamentable speech on the Crosse, my God my God, why hast thou forsaken me? *Mat. 27. 46.* And by his not onely tasting of the first death for us, *Heb. 2. 9.* But also keeping of the second death from hurting us, *Rev. 3. 11.*

Q. 37. *How is hell taken in Scripture?*

A. First, for the Grave, *Isa. 14. 9.* Secondly, Hell is taken for the feares of Hell, *Ps. 116. 3.* Thirdly, Hell is taken for the place of the damned after this life, *Luke 16. 23.* Fourthly, for the hidden parts of the earth, *Ps. 139. 8.* Fifthly, Hell is taken for the Devil and whatsoever is hellish, *Rev. 20. 14.* Sixthly, for the lowest degree of Christs humiliation, *Act. 2. 27.*

Q. 38. *What sayest thou of Christs descent into Hell?*

A. Not as though he descended to hell to suffer there the paines of the damned; for he said upon the Crosse, it is finished, *Ioh. 19. 30.* Or to deliver the Soules of the Patriarchs & Fathers of old out of Limbo, for they were glorified before *Mat. 17. 3.* And in Paradise by the vertue of Christs death, he being the Lamb slain from the foundation of the world, *Rev. 13. 8.* Or to Preach to Soules there in prison, *1 Pet. 3. 19.* For that was his Spirit Preaching in the mouth & days of Noah, while they were alive, *v. 10.* or to triumph over Hell and Devils, for that

he did upon the Crosse, *Col. 2. 15*. Nor as though he descended locally at all into Hell for all that we know: for dying he said unto the good Thief, This day shalt thou be with me in Paradise, *Luke 23. 43*. And he commended his Spirit to his Father in Heaven, *verse 46*.

Q. 39. Is it not an Article of Faith, and hath it not its meaning?

A Yes, it is an Article of Faith (though the *Greeke Church* hath omitted it in their Creed) taken out of Scripture, *Acts 2. 24*. And by this same descent into hell, is meant Christs lowest degree of humiliation, opposed to the height of his exaltation and ascension, *Ephes. 4. 10*. For he was not onely dead, but hidden of death for a while, though he could not be held quite, *Acts 2. 24*. Howsoever this descent into hell be understood, we are sure by this means his people shall never descend into hell, *Rom. 8. 1*.

Q. 40. What believest thou of Christs rising the third day?

A He rose again, not by re-uniting his body to his God-head, for they were never severed by death, for being Crucified he was still the Lord of glory, *1 Cor. 2. 5*. But by re-uniting Soul and body together, and taking his life again, which before he had laid down, *Job. 10. 17*. And he himself had power to do it, *verse 18*. To be Lord of quick and dead, *Rom. 14. 6*. And this he did the third day, *1 Cor. 15. 4*. Namely, the third day from his suffering passively, *verse 3*. And therefore the space is called by the Scripture, the space of three dayes, *Job. 2. 19*. And because that every day hath a night belonging to it, it is called the space of three nights too, *Mat. 12. 40*. That as by man came death, so by man also might come the resurrection of the dead, *1 Cor. 15. 21*. Himself being the first fruits of them that sleep, *verse 20*. And the first born from the dead, *Col. 1. 18*. And the first begotten of the dead, *Rev. 1. 5*. And dyeth no more, *Rom. 6. 9*. And therefore those that rose before Christ, as the, *Samaritanes* child, *2 Kings 4. 35*. and *Lazarus*, and the rest rose again to a mortall life, *John 11. 44*.

Q. 41. Why did Christ rise again?

A He rose again for the glory of God, and the good of all the Elect, *Rom. 6. 4*. That they might be glorified, *Rom. 4. 25*. For if he had not risen, they had still been in their sins, *1 Cor. 15. 17*. This article was a comfort to *Job*, and all before the coming of Christ, *Job. 19. 25*. And is to be remembered of all the people of God, as a comfort against all troubles, namely that Jesus Christ is risen from the dead, *2 Tim. 2. 8*. and for divers other reasons, did he rise.

Q. 42. What believest thou concerning the other two Articles?

A He ascended into heaven, *Job. 1. 13* and was seen so doing, *John 6. 62* being taken up, *Acts 1. 9*. and he went up, *verse 10*. whether the bodies of the Saints are not yet ascended, no nor *David*s, *Acts 2. 34* though their soules do ascend as soon as they are dissolved from their bodies to be with Christ, *Phil. 1. 23*. and the Heavens must receive him till the times of restitution, *Acts 3. 21*. and therefore in respect of his body we have him not with us here on earth, *John 12. 8*. but onely Sacramentally in his Supper, *1 Cor. 11. 24*. And he sitteth now at the right hand of God, *Col. 3. 1*. in the throne of his Father, *Rev. 3. 21*. being preferred even in his humane nature, above all Angels, and all Principalities and powers, *Ephes. 1. 20*. expecting till his enemies be made his foot-stool, *Heb. 10. 13*. Where *Stephen* saw him standing up as in his defence, *Acts 7. 55*. and where he maketh intercession for his redeemed, *Rom. 8. 34*. As being their own onely Mediator, *1 Tim. 2. 5*.

Q. 43. What believest thou of Christs judging the world?

A He is ordained of God to be Judge of quick and dead, *Acts 10. 42*. Not onely men but Angels are reserved to the day, when (being called the great day *Jude 6*.) He shall come to do it visibly, *Acts 1. 11*. and according to those truths which are contained in the Gospel, *Rom. 2. 16*. &c. as men may find their doome in the word, so they must expect it, *Job. 12. 48*. His Saints too by their lives shall judge all the world that are not Saints, *1 Cor. 6. 2*. The set day, and houre, and

time, knoweth no man, nor the Angels, no not Christ himself as Man, *Mark* 13.32. Though a mans particular judgement be as he dyes, *Heb.* 9.27. Either to Heaven or Hell, *Luke* 16.22.23.

Q. 44. What is the Office of Christ?

A. He is our Mediator, *Heb.* 12.24. and he that makes intercession for us, *Heb.* 7.25. appearing in the presence of God for us, *Heb.* 9.24. and perfuming the Prayers of his members with the odours of his merits, whensoever they pray in his name, *Revel.* 8.3.4. In this sense, no meer creature can be a Mediatour to intreat for us, *1 Sam.* 12.25. And therefore it is in another sense, that the prayers of Saints living upon earth, when they pray for other men, are called intercessions, *1 Tim.* 2.1. & we must pray them to pray for us, *Heb.* 13.18. though not when they be dead, for then they be ignorant of us, yea, though it be Abraham himself, *Isa.* 63.16. The dead know not any thing of the affaires of this life, *Eccles.* 9.5. The Lord counts it an absurd thing that the living should seeke unto the dead, *Isa.* 8.19. when once their soules go away hence, they be no more to appeare to us, *Psal.* 39.13. Neither have we any warrant to pray the Angels to pray for us, though they be sent forth to Minister for us, *Heb.* 1.14. Nor to speak unto them, unlesse it be in a Rhetoricall, straine to blesse the Lord, *Psal.* 103.20.

Q. 45. Why did Christ take the office of a Mediator upon him?

A. Because he was elected of God for this purpose, *Isa.* 42.1. and fore-ordained, *1 Pet.* 1.20. and sealed, *John* 6.27. and Sanctified, *John* 10.36. And given of God for the life of beleivers. *John* 3.16. not onely to help sinners with a possibility of salvation that they might be saved, *ver.* 17. but to convert sinners, *1 Tim.* 1.15. This was the agreement made between his Father and him, that he should have a seed, and that the Redemption which he purchased should actually prosper, *Isa.* 53.10. This was the principall end he looks at, namely, that he might purchase to himself a peculiar people, *Tit.* 2.14.

Q. 46. Which be the particular Offices of Christ?

A. He was Anointed, *Isa.* 61.1. First to be our Prophet, to whom we must hearken as long as we live, *Dent.* 18.15. Secondly, our mercifull and faithfull high Priest to reconcile us to God, *Heb.* 2.17. and King of Saints, *Revel.* 15.3. For first, we were desperately ignorant of God, and he onely can reveale God unto us, *Matth.* 11.27. Secondly, we were desperately alienated, being the enemies of God, and he onely can reconcile us, *Col.* 1.21. Thirdly, we were desperately disabled, and could never have applyed this Redemption unto us; he onely can make us Kings over sinne and death, *Revel.* 1.6.

Q. 47. Who is he that in effect denyeth Christs offices, and teacheth men so?

A. The Pope and his Church; for though he seeme to sit in the Temple of God, *2 Thes.* 2.4. and have the horne of the Lamb, as though he were Christs Vicar and friend, yet he speaks like the Dragon, *Revel.* 13.11. And therefore he is said to deny Christ, *1 Joh.* 2.22.

Q. 48. How doth he deny Christs Offices?

A. First, because he denies Christs; Propheticall office, he coynes new Articles of Faith; and therefore he is called the false Prophet, *Revel.* 12.20. Secondly, because he denies Christs Priestly office, for he undertakes to offer Christ in the Sacrament, whereas Christ was onely once offered, *Heb.* 9.28. He hath invented satisfactions and penances, and Purgatory, to expiate for sinne, whereas Christ trod the wine-presse alone, *Isa.* 63.3. Thirdly, because he denies Christs Kingly office, for he applies that to himself which Christ spake of himself, *Matth.* 28.18. and takes it onely to himselfe, *1 Tim.* 6.15.

Q. 49. Doth he deny no more of Christ?

A. He makes himself the head of the Church, whereas Christ onely is the head, *1 Cor.* 11.3. this office being given him onely of God, *Ephes.* 1.22. He makes Peter and himself the rock, which was meant of Peters confession that he made,

made, *Matth. 16. 18.* Namely, Christ the Son of God, *verse 16.* for he onely is the Rock, *1 Cor. 10. 4.* The rock of all our salvation, *Deut. 32. 15.* And who is this rock save our God? *Psal. 18. 31.*

Q. 50. Why dost thou believe in God the Holy Ghost?

A. That he may apply Christ unto me to Justification, *1 Cor. 6. 11.* that he may transform me into the image of God, *2 Cor. 3. 18.* And make his graces fruitfull in me, *Gal. 5. 22.* that he may teach me all truth and put me in remembrance of Gods word, *Iohn 14. 26.* and lead me to walke uprightly, *Psal. 143. 10.* That he may comfort me in all Temptations, *Acts 9. 31.* helping me with grones in my Prayers, *Rom. 8. 26.* That he may witnesse with my Spirit that I am Gods child, *verse 16.* that he whom the world knoweth not, may abide with me for ever, *Iohn 14. 16.* For if any man have not the Spirit of Christ, he is none of his, *Rom. 8. 9.*

Q. 51. What dost thou believe the Holy Ghost doth more?

A. I believe that the Spirit makes me a member of one Body, *1 Cor. 12. 13.* Namely, the holy Catholicke Church of Christ, which is spoken of, *Rev. 7. 9.* which is the body of Christ, *Col. 1. 18.* and consisteth onely of Saints and Professors of holinesse, *1 Cor. 14. 33.* Whereof if any walke scandalously, they are to be admonished; and if they will not be reclaimed, they must be accounted as Heathens, *Matth. 18. 17.* and cast out of the Church, though proud *Dio. trephus* abused this power, *3 Iohn 10.* and delivered up to Satan, for the destruction of the Flesh, that the Spirit may be humbled, and so saved if it may be possible, *1 Cor. 5. 5.* That they may learne not to blaspheme, nor cause the Word to be blasphemed, *1 Tim. 1. 20.* The visible Church have some among them which are not of them, *1 Iohn 2. 19.* But the true Church which is called Invisible, because the world cannot see which persons they be, are onely them which shall be saved, *Acts 2. 47.*

Q. 52. Wherein doth the Communion of Saints consist?

A. In two things; first, in Fellowship with Christ the head, *1 Iohn 1. 3.* Secondly, in fellowship with the Saints, *verse 7.* and so it consisteth in 7 things; First, in Unity, *Ephes. 4. 3. 4. 6.* &c. Secondly, in keeping company with them, *Psal. 16. 3.* Thirdly, in Praying for them, *Ephes. 6. 18.* Fourthly, in fellow-feeling compassion and bowels, *Phil. 1. 2.* Fifthly, in helping one another out of sin, *Gal. 6. 1.* and provoking one another to goodnesse, *Heb. 10. 24.* Sixthly, in imitating the lives of the Saints, *1 Thes. 1. 6.* as they imitate Christ, *1 Cor. 11. 1.* Seventhly, in relieving them that lack, to the very selling ones goods if need require, *Acts 4. 34.*

Q. 53. What believest thou concerning Remission of finnes?

A. I believe, that all that believe in Christ receive remission of finnes, *Acts 10. 43.* I cannot truly say, I am sick, but my finnes are forgiven me, *Isa. 33. 24.* blotted out and remembered in heaven no more, *Isa. 43. 25.* nor imputed to me, *Psal. 32. 2.* but drowned in the Sea, *Mick. 7. 19.* Namely of Christs blood, *Ephes. 1. 7.* which cleanseth me from all sinne, and I know my Belief is right if I walke in the light, *1 Iohn 1. 7.* For who so have not destroyed the works of the Devill in them, Christ was never yet manifested to them, *1 Ioh. 3. 8.* Those that sin against the Holy Ghost, shall never be forgiven, *Matth. 12. 32.* Neither are such as go on in their guilty Consciences forgiven, *Exod. 34. 7.* nor such as provoke Christ, and obey not his voyce, *Exod. 23. 21.* Yet God is a God ready to Pardon, *Nehem. 9. 17.* upon true Repentance and Faith answerable to the vow in Baptisme, *Acts 2. 38.*

Q. 54. What believest thou concerning the Resurrection of the Body?

A. Though flesh & blood count it incredible, *Acts 26. 8.* nevertheless by faith I know it is true, *Ioh. 11. 14.* And that these very eyes shall rise and see my Redeemer, *Ioh. 10. 27.* though the wormes have eaten up all my Flesh, *verse 26.* yes, though my body were drowned and devoured of Fishes, *Rev. 20. 13.* yet the

substance shall be the same, Justice requiring that the same bodies that sinned should be damned, and Mercy requiring that the same bodies that glorified God should be saved, 2 Cor. 5. 10. Nevertheless, I believe that the qualities and accidents shall be altered: namely, that this very mortall shall put on immortality, 1 Cor. 15. 53. This dishonourable shall put on glory, this weak shall put on Power, *verse* 43. this naturall body shall be raised a more Spirituall body, *verse* 44. and beare the image of the heavenly, *verse* 49. though it be dispersed into a thousand thousand pieces by Corruption, yet Christ will lose nothing of it, *Iohn* 6. 39. And therefore my Flesh shall rest in hope, *Psal.* 16. 9. of the Redemption of my Body, *Rom* 8. 23. That mortality may be swallowed up of Life, 2 Cor. 5. 4. Though my soul while it is absent from my body, be present in the mean time with the Lord, *verse* 8. having returned to God that gave it, *Eccles.* 12. 7.

Q. 55. What believest thou more of the Resurrection?

A. That there shall be a Resurrection both of the just and also the unjust, *Acts* 24. 15. the one to life, the other to damnation, *Iohn* 5. 29. For Christ is the Judge of quick and dead, *Acts* 10. 42. And therefore though it be appointed unto men once to dye, nevertheless not to dye as beasts, but to come to judgement, *Heb* 9. 27. The Angels being instruments of gathering them, and sending them to Christs barr with a Trumpet, *Matth.* 4. 31. not a materiall Trump, but with the Trump of God, and with a shout, and the dead shall rise first, 1 *Thes.* 4. 16. Then those that are alive shall be caught up to meet Christ in the aire, *verse* 17. being changed in a moment, 1 Cor. 15. 52. Blessed and holy is he that hath part in the first Resurrection from sinne unto holinesse here, *Rev.* 20. 6. for he shall goe into life eternall, but the rest into everlasting punishment. *Matth.* 25. 46.

Q. 56. What believest thou concerning the last Article, namely Life everlasting?

A. I believe it is the inheritance proper to the Saints, who in this life are made meet to be partakers of it, *Col.* 1. 12. Which is a Kingdome, *Matth.* 25. 34. consisting, First in the beatificall vision and sight of God as he is, 1 *Ioh.* 3. 2. Secondly, in entire likeness with God, *Psal.* 17. 15. Thirdly, in fulnesse of joy and pleasure everlasting in Christ, *Psal.* 16. 1. Fourthly, in having no need of the Creature, *Rev.* 22. 5. but inheriting all things in God, *Rev.* 21. 7. Fifthly, in freedome from all troubles and grievances, and imperfections of this life, *verse* 4. The Blessednesse of it cannot enter into the heart of man to conceive it, it is so great, 1 Cor. 2. 9. It is such a holy Kingdome, that no unholy person may have it, 1 Cor. 6. 9. and if he were there, suppose that were possible which is impossible, 1 Cor. 15. 50. Yet he could have no happinesse there, for there dwelleth nothing but Righteousnesse, 2 *Pet.* 3. 13.

Q. 57. The wicked say they believe all this, but doe they?

A. Indeed they believe the history of God and his Word, *Iam.* 2. 19. otherwise they believe a falshood or a lye, *Ierem.* 13. 25. and therefore though they expect to be saved on their death-beds, when they dye they shall perish, *Prov.* 11. 7. Though they cry, Lord, Lord open the gates of heaven to us, yet he will not open it unto them, *Matth.* 25. 11. 12. God that made them will never save them, *Isa.* 27. 11. and though they dye, with Lord have mercy upon me, in their mouths, *Matth.* 7. 21. and so goe away like Lambes, they shall lye in the grave of Hell, as thick as Sheep in a sheep-coate, *Psal.* 49. 14.

Q. 58. How many Commandments are there?

A. Ten, ten Words, *Exod.* 34. 28. God added no more, *Deut.* 5. 22. Which are the rule of my steps, *Psal.* 119. 133. continually, *verse* 117. in my memory, *verse* 109. in mine understanding, *verse* 130. being my meditation all wayes, *verse* 97. that I may refrain from every sinne, *verse* 101. Idle

vaine

came brought and all, *verse 11*, and encare them unto me above thousands of Gold and Silver, *verse 12*.

Q 59. What rules are to be observed in the understanding of the Law?
A Six more especially. First, that the Law is Spirituall, so spirituall that the best Saint is carnall in comparison of it, *Rom. 7. 14*. reaching to all the heart, soul, mind, strength, *Luke 10. 27*. Secondly, that it is perfect, *Psal. 19. 7*, commanding Obedience to every tittle; if a man doe but once sinne it doth charge him, *Gal. 3. 10*. Thirdly, when it forbiddeth or commandeth any thing, it forbiddeth or commandeth all meanes, occasions, or provocations thereunto, and therefore the least lascivious look is Adultery, *Math. 5. 28*. The least hatred is Murder, *1 John 3. 15*. Fourthly, whatsoever the Law forbiddeth, it commandeth the contrary, *1 Pet. 3. 11*. Whatsoever it commandeth, it forbiddeth the contrary, *Lewis. 19. 17*. Fifthly, it runneth upon Negatives, for negatives bind strongly, this being the nature of a No, so in no wise, *Rom. 3. 9*. the affirmative bindes alwayes, but not so all moments, but the Negative bindeth to both, *Luke 24. 34*. Sixthly, its put in the second Person, that every soul may apply it, *Mat. 23. 1*.

Q 60. Who is under the Law, the Rigour of the Law, and the Curse of the Law?

A All disobedient persons that are not made righteous by Christ, *1 Tim. 1. 9*. Even the whole world, whether Christian Professors or not, except they be led by the Spirit of God, *Gal. 5. 11*. bound to doe the Law to the utmost, as a wife is bound to her husband, *Rom. 7. 2*. and therefore the Law hath dominion over them as long as they live, *verse 1*. and the Curse too, *Gal. 3. 10*. And whatsoever the rigour of the Law liyes, its spoken directly to them, *Rom. 2. 19*. but Believers in whom sinne doth not reigne, they are not under the Law but under Grace, *Rom. 6. 14*. nevertheless they must not think the Law to be of none effect to them, *Rom. 3. 31*. But first, they must consent to the goodness of it, *Rom. 7. 16*. Secondly, get the knowledge of their sinnes more and more by it, *verse 7*. Thirdly, sing mixe and dirt in their own faces, by reason of it, *verse 24*. Fourthly, delight in it as a blessed rule of life, *verse 22*. Fifthly, be moved by it to thankfulness to Christ, *verse 25*. Sixthly, be schooled by it to hang faster upon Christ, *Gal. 3. 24*. Seventhly, to take heed of the weakness of their flesh, that desire rather to be under the Law though never so small, then to be under Christ, *Gal. 4. 21*.

Q 61. Wherefore saies the Persae, I am the Lord thy God, which bringeth thee out of the Land of Egypt, out of the house of bondage?

A To teach me; First, I cannot wholly obey, except I believe God is my God, *Job. 14. 8*. and be one of the Israel of God, *Gal. 6. 16*. Secondly, that the consideration of what God hath done for me, is a motive to obey him, *Job. 24. 31*. Thirdly, that I am forgetfull of old sinnes; and therefore the Lord perswades me to obedience with the newest and latest, *Exod. 20. 3*. Fourthly, that the Spirituall meaning of this deliverance from Egyptian bondage, concerneth all that are delivered from Satan and sinne, *Heb. 2. 23*.

Q 62. Are the duties of the first Table greater then the duties of the second?

A Yea, because they are the first and the great Commandements, *Math. 22. 38*. First, because the object of them which is God, is greater then man, *Job 23. 12*. Secondly, because the performance of them is the immediate worship of God, and he that sinnes against his neighbour, does more eminently sinne against God, *1 Cor. 8. 12*. Thirdly, they moderate the duties of the second, as for example, the duty of obedience to Parents, otherwise it is not right, *Exod. 6. 1*. And yet with these cautions, first, that the comparison be equally made, of the chief of the first Table with the chief of the second; of the middle with the middle; of the least with the least, otherwise not, *Isa. 1. 17*. Secondly,

Secondly that our obedience to the second is an argument of our obedience to the first. *1 John 4. 20.* Thirdly that the obedience to both is inseparable, be-
 lincle and righteously even go together. *Luke 1. 75.*

Q. 64. What art thou commanded in the first, thou shalt have no other Gods but me?

A. To know God and believe him, *1/a. 43. 10.* and in him. *2 Chron. 20. 20.* and in no other God. *Pf. 81. 9.* This Commandment bids me keep all the rest, *Deut. 11. 22.* Not onely to obey him in what he commanded at the first, but a-
 ny Commandment he would afterwards give. *Heb. 11. 17.* And therefore
 this Commandment binds me now to believe in Iesus Christ, *1 John 3. 23.* to
 rely upon God for all things, *2 Chron. 16. 8.* Courageously to wait upon God,
Pf. 27. 14. To walk before God, as a servant before his Master, *Gen. 17. 1.* In all
 my wayes to think of God, and to acknowledge him. *Prov. 3. 6.* To be mer-
 cy in him evermore, *Phil. 4. 4.* to fear him and to serve him, *Deut. 6. 13.* To
 turn the desires of my Soul to him, and to the remembrance of him, *Ps. 26. 8.*
 To labour more after him then after meat or drink or any thing in this perish-
 ing world, *John 6. 27.* To make him the end and scope of all mine actions, not
 onely Spirituall, but also civill and naturall, *1 Cor. 10. 31.*

Q. 64. Now because we must serve God, and feare him, and love him, and
 trust in him, and so forth, according to his Attributes, which be they?

A. He is uncompounded, simple, and perfectly one, *Deut. 6. 4.* Immutable
 and unvariable, *1 Tim. 1. 17.* and therefore he cannot be said to Repent, *1 Sam.*
15. 29. but onely improperly, in regard of the effects, *Gen. 6. 6.* Infinite in great-
 nesse, the heaven of heavens is not able to contain him, *1 Kings 8. 27.* being e-
 very where present, *Pf. 139. 7.* Infinite in eternity, from everlasting to ever-
 lasting, *Pf. 90. 2.* Not by succession of time but he is for ever, *1 am, Exod. 3. 14.*
 Infinite in Power, for he is Almighty, *Gen. 17. 1.* Nothing is impossible
 to him, *Luke 1. 27.* unless it be to do evil, that is a weaknesse and no pow-
 er, and therefore impossible to him, *Heb. 6. 18.* Infinite in knowledge, he know-
 eth all things, *John 21. 7.* Not by discourse one after another, but all together
Pf. 139. 4. most free in his Will, he doth whatsoever he will, *Psal. 115. 3.* His
 will being the cause of all things, *Ephes. 1. 11.* Gracious, abundant in good-
 nesse, Mercy, in patience and Truth, *Exod. 34. 6.* and Justice, *verse 7.* and Hol-
 nesse, *1 Pet. 1. 16.* of terrible Majesty, *Iob 37. 22.* most happy and blessed for
 ever, *Rom. 11. 36.* and so forth.

Q. 65. How doe the attributes of God concerne thine obedience to God, especially
 in this first Commandment?

A. First, God is simple as a Spirit, therefore he must be served in spirit and
 truth, *Ioh. 4. 24.* and I must doe every thing with simplicity, *1 Cor. 1. 12.* Se-
 condly, God is unalterable, therefore I must trust in his Covenant, *Psal. 89.*
34. neither change nor meddle with them that doe, but be constant in his
 feare, *Prov. 24. 21.* Yet I must repent and so change my life, for God also re-
 penketh of the evil, *Isa. 2. 13.* Thirdly, if God fill heaven and earth, I must
 be conscious that wheresoever I am God is, *Jer. 23. 24.* Fourthly, if God be
 eternall, then he is the Eternall life that I must seek, *1 Ioh. 5. 20.* and count
 him my continuall refuge, *Deut. 32. 27.* Fifthly, if God be Almighty, then I
 must not stand out against his chastenings, *Iob. 5. 17.* but feare him, *Iob. 8. 14.*
 and humble my self besides before him, *Iob. 8. 5.* and returne to him, for there
 is no escaping out of his hand, *Iob. 22. 23.* Sixthly, if God know all things,
 then I must be conscious, that he seeth my thoughts, *Matth. 9. 4.* and all my se-
 crets, *Matth. 6. 18.* And so of the rest.

Q. 66. What art thou commanded in the second Commandment?

A. Not to serve God with will-worship, though it seeme never so wise, and
 humble, and mortifying, *Calef. 2. 23.* To abhorre all grosse thoughts of God,
Acts 17. 29. as that he is such a one as mens selves doe think him to be, *Pf. 50.*

25. Not to make any Image, *Deut. 5. 8.* unless God should reveale a new Commandment, as once he did for Cherubims in the sanctuary, *Exod. 25. 18.* and the brazen Serpent in the wilderness, *Numbers 21. 8.* or unless it be in a civil use, *Matthew 23. 16.* To abhorre images of Idollaters, either to worship God before them, 2 *Cor. 23. 14.* or to them, as the Jewes did God in *Baal*, *Hos. 2. 16.* or to be put in mind of God by them, *verse 17.* or being as Malls or communion of Service with them, 1 *Cor. 10. 21.* or housing them, 2 *John 10.* or bidding them Gods speed, *verse 11.* or learning any of their devices or customs of them, *Deut. 12. 30.* or familiar reading their Bookes, *Acts 17. 28.* Unless it be to confute them by their own writers, *Acts 17. 28.* and to upbraid carnall Professors with their strictness in their kind, *Rom. 2. 14. 15. 16. 17. &c.*

Q. 67. What else art thou commanded in the second Commandment?

A. Not to leane to mine own knowledge, *Proverbs 3. 5.* nor to serve God by the precepts of Men, *Isaiah 29. 13.* not as men bid me, *Mark 7. 6.* Nor according to the Traditions and customs of the lives of our Fore-fathers, 1 *Pet. 1. 18.* I am commanded to do, not onely in matter what, but also in manner, as the Lord commandeth, *Gen. 5. 22.* For otherwise my prayers and services that I do unto God, and all my sacrifices and oblations are no better then murder, or a Dogs neck, or Swines blood, or Idolatry; so indeed it is, if I serve him after my own wayes, *Isa. 66. 3.* not onely Riots and Rones are Idols, *Levit. 26. 1.* but carnall fancies, imaginations, dunnesse, deadnesse, fult-warmnesse, for there be Idols in the heart, *Ezek. 14. 3. 4.* Covetousnesse is Idolatry, *Col. 3. 5.* Stubbornnesse is as idolatry, 1 *Sam. 1. 15. 23.* A careless Christian is an Idol, there is an idol Professor, an idol Christian, an idol Shepherd, *Zach. 1. 17.*

Q. 68. What art thou commanded in the third Commandment?

A. To glorifie the name of God, *Rev. 19. 5.* that is his Titles and attributes, *Exod. 3. 4.* his law, *Deut. 32. 3.* his ordinances, his prayer and hearing of his word, and the like, *Deut. 1. 2. 5.* The profession of Christ, *Mat. 10. 12.* His censures, as Excommunication and delivering men up unto Satan, 1 *Cor. 5. 4.* His Sacraments, *Mat. 28. 19.* All his worship, *Mal. 1. 11.* his Meditation, *Psal. 104. 4.* and that not onely in tongue or lips, *Heb. 13. 15.* but also in heart, *Psal. 86. 11.* and in every action, *Prov. 30. 9.* If any man or woman do not their duty, as for example, Servants or any others, they cause Gods name to be blasphemed, 1 *Tim. 6. 1.* So also if any man break the Law of God, he is guilty of other mens blaspheming Gods name, *Romans 2. 24.* Likewise if a Brother or Sister walketh scandalously, they prophane Gods name, *Ezek. 36. 20.*

Q. 68. What more art thou commanded in the third Commandment?

A. To feare God and swear by his name, *Deut. 5. 13.* with a Soul-bowing oath, *Isa. 45. 23.* which is a wholly confessing of God, *Rom. 14. 11.* and an oath of Covenant, *Isa. 19. 18.* and in some solemne cases with a renewed oath, *Deut. 10. 20.* either given by others, and so willingly taken, 2 *Chron. 15. 14.* or freely of ones self, *Ps. 119. 156.* if need require, by Oath before the Magistrate; but then it must be in Truth, and righteousness, and judgement, *Jer. 4. 2.* and if necessity of weight be in private agreements, *Gen. 26. 31.* As for performance of ones last will and Testament, *Gen. 47. 31.* or to cleare ones self, and graciously to satisfie a Brother, 1 *Sam. 20. 3.* yea now under the Gospel too, *Isa. 65. 16.* And in some cases a Minister may swear in the Pulpit, to make the People believe, 1 *Cor. 1. 13.* and in more private threatnings from God, 1 *King. 17. 1.*

Q. 70. What art thou forbidden in the third Commandment?

A. I am forbidden in common talk Swearing, *Mat. 23. 34. 35.* lest I fall into damnation, *Jam. 5. 12.* and bring all the Curies in Gods book on my house, *Zach. 5. 2. 3.* and cause the very land to mourn, *Jerem. 23. 10.* It was

the brand of a *Saul* to be a common swearer, *1 Sam. 14. 24. 39. 44. 5. 19. 6. 1. and 28. 10.* And that whether it be in broken Oathes, as *God, and the Lord liveth, &c.* *Jer. 12. 16.* Or in idolatrous oathes, for they are a double sinne; as by this light, or by *Beel, for 12. 16.* Or any other hideous oathes; as by the Passion of Christ, or by the Lord himself, or by *Mithem, Zeph. 1. 5.* The prophane use of swearing is a bloody sin, swearing, lying, & killing, are put together, for which the Lord hath a controversie with Men, *Hos. 4. 2.* Nay, if a man heare an Oath, and do not utter a reproof, he is guilty of the sin, *Levit. 5. 1.* and if for every idle word a man shall give account before God at the last day, what then shall he do for his Oathes? *Mat. 12. 36.* swearing is a cursing of ones self, *Mat. 16. 74.* but chiefly I am forbidden all false swearing, *Levit. 19. 12.* for that pulls Christ swiftly against one, *Mal. 3. 5.*

Q. 71. *What art thou forbidden more in the third Commandement?*

A. First, all taking Gods name in vain, as *O God, O Lord, Dent. 5. 11.* Secondly, the formall repeating these words, the Lord be with thee, or the like, *1 Sam. 17. 37. I thank God I do so and so, Luke 18. 11.* Thirdly vain repetitions, as Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us; as Papists and babbling Battuses use them, *Mat. 6. 7.* Yet repetitions that proceed out of a broken zealous heart be holy, *Dan. 9. 18. 19.* Fourthly, the abuse of Lots, for their disposing is of God, *Prov. 16. 33.* and were sacredly used. First, for the deciding of Controversies, *Prov. 18. 18.* Secondly, for Elections, *1 Sam. 10. 21.* Thirdly, for dividing of Portions, *Numb. 36. 55.* Fourthly, the finding out of an offender, *Iosh. 7. 14.* for they were joyned with Prayer, *Acts 1. 24. 26.* resting on Gods determination, *Iosh. 14. 2.* being a Divine thing by the light of nature, *Jonah 1. 6. 7.* and appealing to God, *1 Sam. 14. 41.* and therefore not to be used to wickednesse, *Mat. 27. 35.* as South-saying, *Esther 3. 7.* or Covetousness; or any evil practices, *Prov. 1. 14.*

Q. 72. *What art thou commanded in the fourth Commandement concerning the Sabbath?*

A. To keep it, to sanctifie it, and so as the Lord hath commanded, *Dent. 5. 12.* not to hide mine eyes from it, *Ezek. 22. 26.* not to turn my foot from it, to delight in it, to count it honourable, to honour God in it, not seeking mine own pleasure, not doing mine own works, nor speaking mine own words, *Isa. 58. 13.* To regard it as mine own dwelling house, and in Gods at publike Convocations and assemblies, *Levit. 23. 3.* there to Pray, *Acts 16. 13.* To have the Word read and Preached, *Acts 15. 21.* to reason about matters of Religion, *Acts 17. 2.* To sing unto the Lord and thank him, *Pf. 92. 1.* To meditate and triumph in Gods works, *verse 4.* To talke of Gods faithfulness, and shew it forth morning and night, *verse 2.* It is not an houre or two at Church, and so an end, but all the whole day; for it is not a part of a day, but a whole Day, *Mat. 12. 1.* If I will not hearken to hallow this day, I shall burn in Hell-fire for ever. *Ier. 17. 27.* He is an adversary to God that mockes at a strict keeping of a Sabbath, *Lam. 1. 7.* For God hath blessed it, *Gen. 2. 3.* and it is a signe between a man and his God, *Ezek. 20. 12.*

Q. 73. *What say you more of the Sabbath?*

A. I must not onely keep it, but keep it verily, *Exod. 31. 13.* and abstain from all weekly works, not onely rest but rest holily, *verse 15.* Fathers must not suffer, much less cause their Children, or Masters their Servants, or Inne-keepers their Guests, to break this day, *Exod. 20. 10.* none may buy or sell victuals or wares on this day, *Nehem. 13. 16. 17.* nor carry burthens, *Ier. 17. 22.* Nor go journeys, *Exod. 16. 29.* nor dress meat beyond necessity or godly convenience, to the hinderance of themselves, or Daughters, or Maids, from sanctifying this day, *verse 23.* Hither are referred holy Feasts or thanksgiving, *Neh. 8. 9. 10.* As the deliverance from the Gunpowder Treason, *Esther 6. 2.* Feasts for humiliations, *2 Chron. 20. 3.* which must be Sanctified too, *Ier. 1. 14.* as being kinds of

of Sabbath, *Levit. 16. 31.* And therefore the Conventions of them must be holy, *Levit. 23. 24.*

Q. 74. Is it to work but only of Gods immediate assistance be denialed Sabbath?
A. First works of Mercy to a Sick in danger or need, *Matt. 23. 1.* or to Men in sickness or other misery, *verse 10.* whether in soul or body, *Luke 10. 11.* Secondly, works of necessity, as making of food, *Mark 2. 23.* Thirdly, works of decency, as making of beds, and the like, for the Sabbath was made for Man, and not man for the Sabbath, *verse 27.* Fourthly, works of common honesty and humanity, as saluting one another, we are not forbidden to be courteous, *1 Pet. 3. 8.* Fifthly, works though otherwise in themselves servile, requisite to Gods worship, as travelling to Church, *Luke 6. 6.* or tiding divers miles off to the Prophets of God, if need be, *2 Kings 4. 22, 23.* The Ministers studying his text, and the Priests killing of the sacrifices, *2 Chron. 23. 31.* and setting things in order, *Lev. 24. 8.* If any call this prophaning Gods Sabbath, he must know it is blameless, *Mat. 12. 5.* Sixthly, works of helpfull refreshings, as walking, for that may be consistent with the immediate worship of God, *Luke 6. 1.* I do not meane Playing, *Exod. 32. 6.* or recreations for our own Pleasure, for they are forbidden, *Isa. 58. 13.*

Q. 75. There be many arguments to prove the Commandment of the Sabbath to be morall, which be the first sixe them?

A. First, the Sabbath was delivered to Adam before the fall, when there was no Ceremony, *Gen. 2. 2.* which is not spoken by anticipation, but the context sheweth it was then sanctified to him, *verse 3.* Secondly, *Moses* takes it for granted, it was known to be morall, & known before the Law was given, *Exod. 16. 25.* Thirdly, unless this be morall, there cannot be ten Commandments for the Duties being commanded in the three former, the time onely here, either this time must be morall, or else there cannot be ten which is false, *Deut. 10. 4.* Fourthly, God would not put a ceremoniall law in the midst of the moralls, and urge it with more words, reasons, repetitions, and particulars, then any of the moralls, as he doth the Sabbath, *Exod. 20. 9, 10, 11.* Fifthly, Christ speaking of those dayes, when all the ceremoniall law was dead and banished, sheweth the Sabbath to stand still, *Mat. 24. 20.* Sixthly, the Prophet prophesying of the dayes of the Gospel, when Christ the righteousness and salvation of God should be revealed, *Isa. 56. 1.* pronounceth a blessing on them in those times that keep the Sabbath from polluting of it, *verse 2.* and putteth the keeping of the Sabbath for the whole obedience of of the covenant, *verse 6.* which he would not do, if it were ceremoniall; for obedience is better then sacrifice or ceremony, *1 Sam. 15. 22.*

Q. 76. Now because some object, saying, the Sabbath is not engraven in mens hearts, neither is there any mention either before the Flood or after that she fathers did keepe it, and so forth, therefore tell me what arguments have you to prove it morall?

A. First, if God had meant to put one Ceremony among the Lawes that were morall, he would rather have put Sacrifice, for that is more adequate to all the ceremoniall law, *Hos. 6. 9.* being a type of repentance, *Pf. 50. 17.* Thanksgiving, *Pf. 107. 22.* Prayer, *Prov. 21. 27.* Justice and Judgement, *v. 3.* all religion, *Prov. 15. 8.* a full type of Christ, *Hib. 9. 14.* Secondly, the Scripture sheweth that no Christ, *Mat. 5. 17.* nor the law of faith doth disanull any thing of the law, meaning directly the Decalogue, *Rom. 3. 31.* Thirdly, the Sabbath was intimated in *Cain & Abel*, publick serving of God, *Gen. 4. 3, 4.* and in the publick calling on Gods name in the dayes of *Enoch*, *v. 26.* and in *Noahs* waiting the fall of the waters by *Sevens*, *Gen. 8. 10, 12.* who no question as he condemned the world by building the Ark on the week days, *Heb. 1. 7.* So also by preaching on the Sabbath; for he was a Preacher, *1 Pet. 2. 5.* & in *Abraham* too who was a Prophet, *Gen. 20. 7.* and had a great people to preach to, *Gen. 14. 14.* Fourthly, the Sabbath

is engraven upon mans heart; of which the engraving upon Tables was a token, *Exod. 34. 28.* and to shew the everlastingness of it, it was written; which none of the Ceremonies were, in stone, *Deut. 4. 2.* Fifthly, when God speaketh of the Covenant of grace, he saith, he will write it again in the minds of his redeemed, *Heb. 10. 16.* even upon the fleshly tables of their hearts, alluding to the materiall writing; *2 Chron. 3. 3.* Sixthly, the very heathens had their Sepharmims, their eight and the ninths, still hovering about the holy seventh of the Decalogue, the whole law being obscurely written in their hearts; *Romans 2. 15.*

Q. 77. The Sabbath was the last day of the Week; how commeth it now to be changed into the first day of the week?

A. This day the Lord hath made; *Psal. 118. 24.* For on this day Christ rose from the dead, and rested from the work of Redemption, *Mat. 28. 1.* Having created new heavens and a new earth, *Isa. 65. 17.* which we are to keep by vertue of the fourth Commandment still; for Christ telleth us; he is Lord of it, *Mat. 11. 8.* which is called sometimes from priority of order and dignity, the first day of the weeke, *Acts. 20. 7.* Sometimes from the Author that did institute it, the Lords day, *Revel. 1. 10.* as we see the Lords supper is called, *1 Cor. 11. 20.* And though the Sabbath from the creation were from even to even, *Levit. 23. 32.* Dayes being so reckoned, *Gen. 1. 5.* Yet this Sabbath is to be reckoned from Christs resurrection, and therefore is from morning to morning, *Mark 16. 2.* And albeit *Mary Magdalen* came while it was darkish, and Christ was risen before that, and so might seem to have risen over-night, *John 20. 1.* yet that could not be; the woman and *Peter*, and *John* would never have deferred their going to the Sepulchre till morning then as they did, *John 20. 2.* Now howsoever this day be circumstantially changed, and Ceremonies removed; yet the day stands still morall, *Acts. 16. 13.* The Commandment of not Killing had a ceremony annex unto it, as the eating of flesh with the blood, *Gen. 9. 4. 5.* which now is changed, *Col. 2. 21.* and yet the Commandment of not killing stands still, *Rom. 13. 9.*

Q. 78. What art thou commanded in the fifth Commandment?

A. To honor my Father and Mother, *Exod. 20. 12.* to feare my mother and father, *Levit. 19. 3.* to use severent speeches to them, *1 King 2. 10.* to obey them, *Prov. 16. 20.* in godly choice of Marriage, as *Isaac* did, *Gen. 24. 4. 67.* and of vocat on, as *Samuel* did, *1 Sam. 1. 18.* and *2. 11.* and of suitable Apparell, *verse 19* yea in all things, *Col. 3. 20.* so it be in the Lord, *Ephes. 6. 1.* To receive all godly instruction from them, *Prov. 1. 8.* to submit to their correction, *Prov. 23. 13.* to requite my Parents love, *1 Tim. 5. 4.* to relieve them if they be in want, *Gen. 47. 11.* to cover their infirmitie in a humble wise, *Gen. 29. 3.* To intreat Christ for them, *Mark 1. 29. 30. 31.* in nothing to be unnaturall towards them, *2 Tim. 3. 2. 3.* I must honour my Parents, not onely by generation, *Prov. 23. 22.* but also by affinity, *Ruth 3. 1. 5.* by adoption, *Esther 2. 7. 10.* By rule and government, as Kings and Magistrates, *Isa. 22. 21.* by bounty, as benefactors, *Job. 39. 16.* also through age, as old men, *1 Tim. 5. 1. 2.* or through Spirituall profession, as Ministers and Preachers, *1 Cor. 4. 15.* for they are my spirituall Fathers, *Tit. 1. 4.* and these I must have in a double honour, *1 Tim. 5. 17.*

Q. 79. But what must my Parents do for me?

A. They must pray to God for me, *1 Sam. 1. 10.* and devote me unto God before I am born, *verse 11.* blesse God for me when I am born, *Luke 1. 68.* and provide all things necessary for me to this life, and therefore much more for Heaven, *1 Tim. 5. 8.* To teach me diligently the wayes of the Lord, *Deut. 6. 7.* that I may be learned in the Scripture from a child, *2 Tim. 3. 15.* and not provoked to wrath, but brought up in the nurture of the Lord, *Ephes. 6. 4.* To offer continually the sacrifice of Prayer for me, though I be as farre off, *Job 1. 5.* to set up the service of God in their house, that I may daily partake of it, *Josh. 24.*

19. For cursed are such families that have not Prayers and invocations upon God in them, *Jer. 10. 15.* to hold me to the observing of Gods statutes, as for example, the Sabbath, *Exod. 20. 10.*

Q 80. What is the meaning of the sixth Commandement, Thou shalt not kill?

A. Thou shalt not kill thy self, *Altho. 16. 27. 28.* neither by distemp'ring thy self as a drunkard doth, *1 Sam. 25. 36.* nor by neglecting the body, *Col. 2. 23.* nor by denying comforts to the body, *1 Tim. 5. 23.* nor by too much grief, *Prov. 17. 22.* Thou shalt not kill another, whether he be a good man, *Prov. 11. 11.* or a bad man, *Gen. 4. 15.* neither by devises, *2 Sam. 21. 15.* nor by forgery, *1 Kings 21. 13.* nor by challenging duels, *2 Kings 14. 8.* This Commandement doth not onely forbid murder in outward act, *Gen. 9. 6.* but also all reprochfull words and anger, *Matth. 5. 22.* and all angry looks, *Gen. 4. 9.* and all hatred, *1 Ioh. 3. 15.* and all tale-bearing, *Lev. 19. 16.* I must blow away a tale-bearer, as the North-wind blowen away raine, *Prov. 25. 23.* I must be carefull to maintaine the life and health of, and to recover my neighbour from sicknesse, not onely his daughter, *Matth. 15. 22.* not onely his sonne, *Ioh. 4. 47.* not onely his servant, *Matth. 8. 5. 6.* but also a stranger, *Luke 10. 34.*

Q 81. Is it not lawfull to kill in any case?

A. Yes, *Deut. 13. 9.* for the Magistrate may and must use the sword against them that deserve it, *Rom. 13. 4.* but then it must be done in humility, *Jezebel* in her feigned doing of justice would have a fast when she put *Naboth* to death, *1 Kings 21. 12.* and with tendernesse of the malefactor's soul, that I may give glory to God, *Ioh. 7. 19.* A Captaine and his souldiers may kill the enemy in a just battell, *1 Sam. 15. 1.* nay he is an offender if he will not, *verse 18. 19.* but so as there be peace first offered, if they be fit to have it, *Deut. 20. 10.* and also a private man in case of necessity, upon his own defense or brothers, *Exod. 2. 12.*

Q 82. What else doth this Commandement urge?

A. Not to be soon angry, *Tit. 1. 7.* unlesse it be without sinne, *Ephes. 4. 26.* and against sinne, *Matth. 5. 5.* nor to be hasty, *Prov. 14. 26.* to be long suffering, *1 Cor. 13. 4.* to overcome evil with goodnesse, *Rom. 12. 21.* ready to forgive, *Ephes. 4. 32.* not to be suspicious, *1 Cor. 13. 5.* but apt to believe good of ones neighbour, *verse 7.* to be courteous, *1 Pet. 3. 8.* without envie, *1 Sam. 2. 14.* without emulation and any evil, *Matth. 20. 12.* or envious disdain, *Prov. 14. 30.* or contempt, *Prov. 18. 3.* or uncompassionatenesse, *1 Ioh. 3. 17.* not to be a flattering friend, *Prov. 19. 4.* nor treacherous, *Luke 12. 4.* nor to beare a secret grudge, *Prov. 16. 26.*

Q 83. What more doth this Commandement?

A. To rejoyce with them that rejoyce, and weepe with them that weepe, *Rom. 12. 15.* To resist the beginnings of strife, *Pro. 17. 14.* as loud speaking, *Ephes. 4. 31.* or provoking interjections, as *Pish, Tush, Baga*, *Matth. 5. 22.* To depart from ones own right to redeeme love and peace, *Gen. 13. 8. 9. 10.* To be hospitable, for thereby some have entertained Angels unawares, *Heb. 13. 2.* to be without offence, *Rom. 14. 21.* yea in a morsell of meat, *verse 15.* For if we offend the Conscience of our weak brethren, we sinne against Christ, *1 Cor. 8. 12.*

Q 84. What is the meaning of the seventh Commandement, Thou shalt not commit Adultery?

A. Thou shalt not commit Sodomy, *Rom. 1. 27.* nor Bestiality, *Lev. 18. 23.* nor Incest, *verse 6.* nor Whoredoms, *Lev. 20. 10.* nor Fornication, *Heb. 12. 16.* nor Polygamy, *Matth. 15.* nor Rape, *Deut. 22. 28.* nor admit of unlawfull Divorces, *Matth. 19. 9.* for, lesse then Adultery, *Matth. 5. 32.* Yet in case the wife hath committed Adultery, the bond is not broken, if the Husband be pleased to continue it and renew it, *2 Sam. 3. 14.* nor unreasonable absenting, but there may be absenting upon necessity, *1 Sam. 35. 18.* As a Souldier in time

of warre, 2 Sam. 11. 11. or when a lawfull trade doth inforce, as a Sea-faring man, for this men were named onely to have soyled abroad, 1 King. 10. 27. Thus band and wife must not defraud one another, unlesse it be with consent, for a time, for fasting and Prayer, 1 Cor. 7. 4. or for some speciall work of God, Exod. 18. 2. they must not deny one another due benevolence, 1 Cor. 7. 3.

Q. 85. *What say you of Marriage?*

A Marriage is honourable among all men, Ministers and all, Heb. 13. 4. Simply considered, better then cœlibate, or single life, because instituted before the fall of man, Gen. 1. 8. as since the fall it is a meanes to avoid Fornication, 1 Cor. 7. 2. and temptations, verse 5. and burning, verse 9. yet to this or that man not to be married may be better, verse 1. and a speciall gift, verse 7. by reason of circumstance and present distresses, verse 26. For thereby one is more vacant for the service of God, verse 32. But Marriage in it self hath neither Commandement for it, nor against it, verse 25. When a Sonne and Daughter are to marry, their Fathers have power to strike up the Marriage, Deut. 7. 3. between such and such, Jer. 29. 26. namely, with the parties consent for that is essentiall to Marriage, Gen. 24. 8. However the Father have a negative voyce, Gen. 38. 1. And though they have given their consent, he hath power to break it, Exod. 22. 17. Nay, their vow cannot stand without his consent, either expresse or implicate, Numb. 30. 5.

Q. 86. *What say you of Contrasts or Espousals before consummate Marriage?*

A. They are not essentially required to Marriage, for it may be all at once, Gen. 2. 22. yet it is not amisse to goe by degrees in Marriage, being a weighty thing, a Covenant of God, Prov. 2. 17. but when a couple are Contracted onely, they are Man and Wife, Deut. 21. 13. 24. Joseph and Mary espoused onely, Matth. 1. 18. yet they were Man and Wife, verse 20. as appeares also by the spirituall Espousals unto Christ, which are the faithfull, Hos. 2. 20 & stands for ever, verse 19. namely, the Espousals being absolute, Luke 2. 5. yet if they be conditionall, they may be broken when Marriage cannot, for Marriage no Creature can disannull, Marke 10. 9. to wit, First; if there were a just condition put, which is not fulfilled. Secondly, if a time were set, and the one party failes, then the other is free. Thirdly, if there appeares any thing after the Espousals, which if it had been known before had hindered them; and now one party reasonably changeth his mind. Fourthly, if both agree to loosen the Promise made but conditionally; promises of Marriage become often scandalous, 1 Sam. 18. 17. and therefore better stay till through agreement; for Marriage is the absolute taking of one to be a Wife, Gen. 25. 1. Marriage though it be more solemnly celebrated by the Minister, yet it may be also by the civill Magistrate, Ruth 4. 1. openly before Witnesses, verse 9. and with invocation and benediction, verse 11. 12. so then Marriage is consummate, verse 13.

Q. 87. *What is the duty of Man and Wife?*

As First, Conjugall love, as toward their own bodies and soules, Ephes 5. 28. Secondly, speciall honour, and dwelling together according to knowledge, and Communion in the worship of God, 1 Per. 3. 7. Thirdly, communication of their body, and so possessing the vessell in Sanctification, 1 Thes. 4. 4. Fourthly, communication of outward goods, especially for the use of them, for they are one flesh, Ephes 5. 31. onely so as the Husband be the head, 1 Cor. 11. 3. And therefore, First, he is to cherish his Wife, and to provide for her necessities, Ephes 5. 29. Secondly, to goe before her in knowledge, yet so, as he is to hearken to her bodily counsell, 1 Peter 3. 23. Thirdly, to rule well over his house, 1 Tim. 3. 4. and as for the Wife, First, she must submit and acknowledge her self subject to her Husband in the Lord, Ephes 5. 22. Secondly, reverence him, verse 33. Thirdly, ask questions of him, wherein she is ignorant about points of faith; and therefore he is bound to be able to tell her, 1 Cor. 14. 35. she may in some cases give something away without the expresse consent of her

her husband, so it be for the good of the family, *1 Sam. 15. 28.* As an almes
rather poore, *Prov. 3. 20.* especially, if she get it over and above by her in-
dustry, *verse 13.* and doe not sinne against the trust of her Husband, *verse 11.*
for his good and not for his evill, *verse 12.*

Q. 88. What must they doe that are to marry? And what say you more of the
seventh Commandement?

A. They must seek God extraordinarily, by Prayer and meditation, as Isaac
did, *Gen. 24. 63.* and their parents must solemnly blesse them, or they that give
them in Marriage; they must solemnly blesse them, and beseech the Lords
blessing upon them, *verse 60.* The man must be carefull that he marry a god-
ly daughter of Gods people, *Judg. 14. 3.* and so is the Maid that he marry in
the Lord, *1 Cor. 7. 39.* and when they doe marry, to marry as if they married
not, *verse 29.* and to beware of any disorders at the marriage-feast, as if Christ
Jesus were bodily there, *Joh. 2. 2.* this seventh Commandement forbids wanton
company, *Ephes. 5. 7.* all drunkenness and excess, *1 Pet. 4. 3.* Idleness, *Ezek.*
16. 49. sleepiness, and looseness of eyes, *2 Sam. 11. 2.* and an impatient fore-
head, *Jer. 3. 3.* all kinde of light talking, *1 Tim. 5. 13.* or gesture, *Isa. 3. 16. 17.*
wanton Dances, Stage-plays, Pictures, Histories, tales, or any filthy conver-
sation which may grieve a righteous Lot, *2 Pet. 2. 7.* and lustfull attire, *Prov.*
9. 10. any strange fashions or apparell, *Zeph. 1. 8.* Magistrates must not tole-
rate, or lightly or ridiculously punish Whoredome or Fornication; for that
is as bad as tolerating, *Deut. 23. 17.* nor forbid the remedy, as Marriage, *1*
Tim. 4. 3.

Q. 89. What is the eighth Commandement?

A. Thou shalt not steal, that is, Thou shalt not defraud, *Mark. 10. 19.*
whether it be by robbery, *Luke 10. 30.* or Burglary, *Exod. 22. 2.* or any other
theft, *1 Cor. 6. 10.* whether by concealing, *1 Kings 21. 7.* or by partaking
thereof, *Prov. 29. 24.* or by being a confederate, *Prov. 1. 14.* Secondly, thou
shalt not use cunning guile, *1 Thes. 4. 3.* neither by vaine getting, *Prov. 13. 11.*
nor unright getting, *Jer. 17. 11.* nor covetous getting, *Hab. 2. 9.* nor by un-
just detaining, *Jam. 5. 4.* Thirdly, thou shalt not be an Usurer, whether by ex-
tortion, *Ezek. 22. 12.* or any other sinne against the sense of true lending, *Ezek.*
18. 8. He that lives in this sinne wittingly, is under an impossibility to be saved
yet, *Psal. 15. 5.* for he is an unjust man, *Prov. 28. 8.* whether he be a lending
Usurer, *Deut. 23. 19.* or a Broker for Usurers, *Jer. 15. 10.* or a wife inventor
of new usury; for it is cursed to be wise to doe evil, *Jer. 4. 12.* Fourthly, thou
shalt not be niggardly, *Eccles. 6. 1.* nor carking and caring in any thing, *Phil.*
4. 6. nor resolving to be rich, *1 Tim. 6. 9.* nor hasty to be rich, *Prov. 18. 20.*
nor insatiable in the increase of riches, *Eccles. 4. 8.* Fifthly, thou shalt not be
a waster, *Prov. 28. 9.* nor improvident, for thy self, or servants, or wife, or
children, or any others that are thine, *1 Tim. 5. 8.*

Q. 90. What doth this Commandement forbid more?

A. Heedlesse suretyship, *Prov. 11. 85.* false weights and measures, *verse 1.*
Ingrossings and boardings of Corne, or the like, *verse 23.* asking a higher
price for wares then the seller may afford, for that is lying, *Prov. 21. 6.*
though it be to bring the buyer to a due worth, for that is to doe evill that
good may come of it, *Rom. 3. 8.* dispraising of the wares as buyers use to
doe, that they may get them under value, *Prov. 20. 14.* buying things that are
not to be sold, as Graces, pardons, presentations to benefices, *Acts 8. 18.* ma-
king of wares that are unlawfull to be used, as Dice, and Shrines for Idolatry,
Acts 19. 24. Sacriledge, *Rom. 2. 22.* of things given to good uses, either by
ones self, for which *Ananias* and *Sapphira* died suddenly, *Acts 5. 10.* or by o-
thers, *Prov. 20. 15.* of cents or any Church duties, *Mal. 3. 8.* or Church li-
vings, whether it be by mingling, or alienating, or devouring of them, *Nab. 13.*
7. 8. here are condemned, First, Bankrupt Gentlemen that will not labour in
their

their calling, *Luke 16. 31* Secondly, Idle Gentlemen that will not work at all, *2 Thes. 3. 10*. Thirdly, idle beggars that would have to eat, and yet will not to work for it, *verse 10*. Fourthly, all, be they never so great, or Noble, or rich, that use no vocation, *Gen. 3. 19*. Fifthly, all Juglers, Flatters, Gamblers, Players, keepers of game-houses, fight-theaters, and all that work not with their hands the thing that is good, *Eph. 4. 28*.

Q. 91. What were doth this Commandement command?

A. First, To make restitution, whenever we have wronged our neighbour, *Ezek. 33. 15*, yea rather more then lesse to the party damaged, *Lev. 6. 5*. or if he be dead, to those one of kin, or for want of them to pious uses, *Numb. 5. 7, 8*. with amends for the wrong, *Luke 19. 8*. and if we be not able, yet in much as we can, *Ezek. 34. 3*. though it be with the parting with our garment, if it be defiled, *Prov. 27. 13*. if ever we meane to be forgiven our finnes, *Lev. 6. 7*. may our repentance be all rotten whatsoever it be, except we right our wronged neighbour, for God is no respecter of persons, *Col. 3. 25*. Secondly, to be content with whatsoever estate we are in, *Phil. 4. 11*. whether rich or poore, *verse 12*. even with bare food and rayment, *1 Tim. 6. 8*. yea in want and necessities, *2 Cor. 12. 10*. to be moderate in the caring for maintenance, *Prov. 30. 8*. Thirdly, to use comfortably the good gifts of God, *Ecclesi. 5. 10*. so that nothing be lost for want of honest laying, *John 6. 12*. casting our care upon God, *1 Pet. 5. 7*. to be sober in the using of, or caring for any thing, *ver. 8*. not giving too much to the belly, *Luke 16. 19*. or back by chargeable apparell, *1 Tim. 2. 9*. Fourthly, To give without sparing to them that are in need, *Prov. 22. 26*. as we have wherewithall, *Eph. 4. 28*. especially to the Saints, *Rom. 12. 13*.

Q. 92. What say you of mens particular Calling, for that time here to be examined?

A. Every man and woman is to have a calling, *Gen. 2. 15*. and to doe his own businesse, *1 Thes. 4. 11*. though it be with much labour and sweat, *Gen. 3. 19*. wherein he is to labour six dayes, *Ezek. 34. 9*. except it be to goe to a Lecture, or to any other higher duty, *Job 4. 28*. for idleness is a deep sleep, *Prov. 19. 15*. Now a man may know whether his calling be good. First, if it be the working of that which is good, *Eph. 4. 18*. Secondly, if it be honest and of good report among the Saints, *Phil. 4. 8*. Thirdly, if it be such a calling as he may have God to teach him in, *Isa. 28. 26*. and to give him a gift comfortably and profitably to discharge, *1 Pet. 4. 10*. and these things he must have for to follow it. First, Wisdome and skill to understand his way in it, *Prov. 14. 8*. Secondly, Diligence, *Prov. 10. 4*. Thirdly, Prudence to observe opportunities, *verse 5*. Fourthly, Courage to undergoe difficulties, *Prov. 20. 4*. Fifthly, Not to be hastier to be rich then godlinesse and a good Conscience will afford, *Prov. 28. 20*. Sixthly, Minding his own matters, *1 Pet. 4. 15*. Seventhly, The grace of God to sanctifie and establish his work, *Psal. 90. 17*. a man must abide in his calling wherein he is called, *1 Cor. 7. 20*. except it be a calling onely for a time, as to be a servant; for then he may be free when God opens a doore, *1 Cor. 7. 21*. otherwise not to leave it without a speciall warrant, *Amos 7. 15*.

Q. 93. Now because the rich are the poores pursheers, and doe steal from them if they be not mercifull and bountifull to them, what say you of almes and bounty?

A. Every soul that hath not a farthing to give, yet in affection must, for there is a liberall soul, *Prov. 11. 13*. Secondly, though a man be a poore labourer, he must labour the harder that he may be able to give, *Eph. 4. 28*. Thirdly, much more if a man have this worlds goods somewhat more plentifully, *1 John 3. 17*. Now this giving is not to burden a man either in his necessities or conveniences to his estate and condition, *2 Cor. 8. 13*. yet in case of necessity of our poore brother, we must to our power and beyond our power give, *ver. 3*.

yea

yes in our deep poverty to be liberal, *2.2.* to our decayed brethren, *Gal. 2. 35* especially such as are nearer us, *Gal. 2. 35* all but most especially of them the household of faith, *Gal. 6. 10* not to much of them that are wicked, our charity will not judge easily evil of any, *1 Cor. 13. 5.* And this our giving must be first with aiming at the honouring of God, *1 Cor. 13. 3.* Secondly, without letting our left hand know what our right doeth, *Mat. 6. 3.* Thirdly, without thinking of the poore, *1 Cor. 11. 22.* Fourthly, out of a charitable & compassionate mind, *1 Cor. 13. 3.* Fifthly, not grudgingly but cheerfully, *2 Cor. 9. 7.* Sixthly, & countfully, *1 Cor. 16. 2.* where and how much and what, and what it cannot be defined, but by wisdom and righteousness which teacheth how to give, *Ps. 112. 9.* Seventhly, we must consider, that he which takes pity on the poor, lends to the Lord, and that which he hath given, he will pay him again, *Psalm. 112. 9.*

Q. 94. What is the meaning of the ninth Commandment, Thou shalt not bear false witness, against thy neighbour?

4. That is, thou shalt not lye, *Levit. 19. 11.* for lying is an abomination unto the Lord, *Prov. 12. 22.* and shalt never escape, *Prov. 19. 9.* but be damned, *Rev. 21. 8.* whether it be with merry lyes, *Ho. 7. 3.* or officious lyes, though we be to help ones selfe, *Gen. 12. 13.* neither mayest thou lye, thinking to glorifie God by it, *Rom. 1. 7.* or for God, though thy meaning be never so good, *Job 13. 7.* much lesse with pernicious lyes, *Prov. 6. 17.* nor by telling the truth with a feigned gesture or countenance or pronunciation or unseasonably, as *Dee* spake truth, *1 Sam. 22. 2.* yet be lye by breaking it, *Ps. 51. 3.* a deceitfull tongue shall not be in thy mouth, *2 Pet. 3. 13.* Thou shalt not feare to confesse the truth, *Mat. 16. 70.* nor slip away for feare of standing to the truth, *2 Tim. 4. 16.* Thou shalt not give eare to Rumors, flying reports, or tale-bearing lyes, *Prov. 17. 4.* nor give credit, to such as enuy favour, as *Deut. 22. 28, 29.* *1 Sam. 16. 34.* nor intere pret good things ill, *1 Sam. 16. 13.* nor judge rashly, lest thou be judged, *Mat. 7. 1.* note he where thou know by the fruits thy judgement is right, *verse 20.* and then censure art thou if thou call a wicked man an honest man, *Isa. 53. 9.* Thou shalt not speake true words intending a wrong sence, *Matthew 26. 60, 61.* thou shalt utter the truth when thy neighbour does need it, or God does command it, *Mat. 4. 20.* and not betray the truth from thy neighbour, *Eph. 4. 25.* nor leave him comfortlesse in the middle of lying reports, *1 Sam. 9. 4.* though it be like to cost thee thy life, *1 Sam. 20. 32, 33.*

Q 95 Which of the speeches that forms to be lying and yet are

2. First, Ironicall speeches seeme to be lyes, and yet are not, *Matth. 23*. Secondly, Sarcasmes they are not lyes neither, *Gen. 3:12*. nor speeches in godly derision of wicked doers, *1 Kings 18:27*. nor Thirdly, Apologues and moral fables, though of matters that cannot be so, *Judge 9:8*. nor Fourthly, Hyperboles, though they set forth things seemingly more then they are, *1 Sam. 7:6*. nor yet Fifthly, Figurative speeches, though literally not true, *Job 5:1*. nor Sixthly, Speeches of confession, though cleane contrary to the down-right meaning of the speaker, *1 Kin. 22:15*. nor Seventhly, speeches of simple desire, though the event be otherwise, *Luke 24:28*. nor Eightly, threatening, though not effected, when the understood condition is supplied, *Gen. 3:4*. nor Ninthly, Promises nor kept when the condition is broken, *1 Kings 11:38*. nor Tenthly, dictating Commandements, *1 Sam. 10*. though not obeyed, *1 Sam. 13:8*.

Q. 26 What lying reports go for current on the godly?

1. They are reproached and shamed, *Pf. 69. 7.* and counted *for* strange men, yea even of their brethren, *verse 8.* Secondly, zealous hearers, *verse 9.* Thirdly, moaning weepers, *verse 10.* having *Proverbs* made on them, *verse 11.* Songs and Ballads made on them too, *verse 12.* being *moored* and *grind* so, that they go in the streets, *Pf. 1. 16* and wink at with the eye, *verse 17.* and laugh at, *verse 21.* Fourthly, Signs, and wonders, and monitions of men, *II. 2. 18.*

Fifthly, booles, *Mat. 5. 8.* Sixthly, hypocrites, as drunkards, & whore-masters, & Atheists, & prophanelings, were holier then they, *Mat. 5. 1.* they are counted proud and self-conceited men, that have naughtier hearts then others, for all their faire shewes; as *Elias* thought of *David*, *1 Sam. 17. 28.* Seventhly, troubleers, and seditious turbulent spirits, *1 Kings 18. 17.* Sectaries every where spoken against, *Act. 28. 22.* pestilent fellowes, *Act. 24. 5.* Irregular men, enemies to the Law of the land, *Act. 15. 8.* men that care not for Churches, *Act. 24. 6.* Eighthly, precise & strict men, and the world wonders they will not do, as other men do, *1 Pet. 4. 4.* singular people and certain fellowes by the themselves, *Zach. 3. 1.* Puritans, whom our Saviour prophetically blesseth, though others do curse them, *Mat. 23. 8.* and you are one of the Elect forsooth, thus folk mock them; for so was Christ handled, *Luke 23. 35.* and if they say they are persecuted and wicked named for righteousness sake, as they are, the world answers them as the Jewes answered Christ, for a good work we stone the not, *John 10. 33.* Nay the world thinks they do well to revile them; like the Jewes, say we not well thou art a Samaritan, and hast a Devil? *John 8. 48.*

Q. 79. What pretences have the Papists for their Equivocations, and their mental Reservations; and how are they answered?

A. First, because our Saviour sayes of the dead Damosell, she is not dead, *Mat. 9. 24.* but Christ spake plainly to the understanding of the standers by, who thought she was finally dead, as it appeares by the Minister, *verse 23. 2ly,* because he sayes he told his Disciples all things that he heard of his father, *John 15. 15.* whereas afterwards he confesses that he told them not all things, *John 16. 12.* but he speaks distinctly in regard of his friendly opennesse, *John 15. 14. 3ly,* because he sayes he was ignorant of the day of Judgement, whereas indeed he was not; but he did not equivocate, for he confesses he spake this in regard of his man-hood, *Mark 13. 32.* Fourthly, because he sayes he would not go up unto the feast, and yet he did, *John 7. 10.* but the truth is, he did not say he would not go up unto the feast, but that he would not yet, *v. 8.* nevertheless in some case a man may reveale one part, and conceale the other, *Jer. 38. 27.* Nay though we probably know, some will gather false inferences, *Act. 23. 6. 7.* but we must never lye to one another, for that is a badge of the old man, *Col. 3. 9.* abomination unto God, *Prov. 8. 17.* and the brand of Dogs that are without Christ, *Rev. 22. 15.* and the Devil is the father of it, *John 8. 44.* and it is clean contrary to saving grace, which is called truth, *John 1. 17.* and to God himself, who is called the God of truth, *Ps. 31. 5.*

Q. 98. Now for the tenth Commandment, before you speak of that, tell me what is Original sinne?

A. It is three-fold, First, it is Adams actual disobedience, whose person infected the nature, and nature infected infects every person, inasmuch as all men thereby are made sinners, *Rom. 5. 19.* For he finding all men sinned, *verse 12.* all men were in Adam, *1 Cor. 15. 22.* and Adam was not onely that man, but man, *verse 21.* and all men were then potentially in his loynes; as Levi was in Abrahams when Melchisedech did meet him, *Heb. 7. 10.* and they all sinned in Adam, as Levi payed tithes in Abraham, *verse 9.* As they were all made upright in Adam, so they all sought out many inventions in Adam, and looke what Adam did, they all would have done if they had been in his roome, *Ecl. 7. 29.* being born of him, as the young toad of the old one, or a young wild Ass-colt of the old one, *Iob 11. 12.* Can the young Viper complain that the old one brought forth a Viper and not a goodly Oxe? *Mat. 3. 7.* or can the fruit of the Thistle complain that it was not a Figg? *Mar. 7. 16.* No more can the child complain of the father, that he brings him forth full of woe: be to him that sayes to his father, what begetteth thou? *Isa. 45. 10.* Like must needs beget like, and after its own image, *Gen. 3. 5.*

Q. 99. How said the Original sin is threefold, and how said out the first branch, which is the second?

A. A naked privation of all original righteousness which every soul is born in. *Heb. 12. 3.* whereby there is no Spirituall goodde in any man by nature, *Rom. 7. 18.* no power so much as to think a good thought, *2 Cor. 3. 15.* no life of God, *Eph. 1. 4.* & the mind altogether in darkness, *Eph. 5. 8.* desperately unable to comprehend any saving light, thoughat things on it, *John 1. 5.* the conscience void of all purity, *Tit. 1. 15.* and all true peace, *Isa. 57. 21.* and feeling, *Eph. 4. 19.* and sense, *1 Tim. 4. 2.* the will unable to make choice or to receive the things of Gods Spirit, *1 Cor. 2. 14.* and never able to help it self, except the Lord work it, *Phil. 2. 13.* the whole man dead in sin, *Col. 2. 13.* the affections out of order and vile, *Rom. 1. 26.* and unnaturall, *2 Tim. 3. 3.* the appetite unbridled from immoderate thinking, *Ex. 2. 25.* and had need of a knife to be put to the throat, *Prov. 23. 2.* the senses unspirituall, *Jude 19.* and had need of a new covenant to be made with them, *Iob. 31. 1.* being heavy and dull to let in that which is good, *Mat. 13. 15.* the outward members servants to the carnall heart, *Rom. 6. 19.* a privation of right to the Creatures, for Christ onely is now the heire of them, *Heb. 1. 2.* and those that are in Christ, *1 Cor. 3. 22.* otherwise all the creatures growe in mans hands, *Rom. 8. 22.* indeed wicked men may have a civil right before men to the creatures, *Nabal* sheared his sheep, *1 Sam. 25. 2.* and must feed upon the creatures, because they are forbidden to murder themselves, *Ex. 20. 13.*

Q. 100. Which is the third branch?

A. A positive corruption of nature, *1 Cor. 15. 50.* whereby the whole man is not onely fleshly, but flesh it self, *John 3. 6.* it being a compleat body of stone, *Rom. 7. 24.* consisting of all the members, *verse 23.* the mind an enemy unto God, *Rom. 8. 7.* desperately inclined by carnall reasons, to devise evil, *Ier. 4. 22.* the will self-willed, *1 Pet. 2. 10.* the affections invincibly set upon the things here on earth, *Col. 3. 2.* except Christ raise them up again, *verse 1.* the memory apt to forget spirituall things, *2 Pet. 1. 9.* and to remember carnall, or carnally, *Mat. 23. 63.* the Conscience irrecoverably evil, *Heb. 10. 1.* except Christs eternall Spirit once purge it, *Heb. 9. 14.* and therefore it is the nature of a man to be a child of wrath, *Eph. 2. 3.* which is most constant and unalterable, and impossible to be healed, except the power of the Almighty change it, and quicken it altogether with Christ, *verse 3.* Thus is every man conceived and born, nay *David* himself, *Psa. 51. 5.* and though he be baptized, and then presently die, yet if he were not baptized with Gods Spirit too, *John 3. 5.* and born again from above, he could not be saved, *verse 3.*

Q. 101. How is Original sinne called in Scripture?

A. First, because this onely is hereditary, its called absolutely sin, *Rom. 5. 12.* Secondly, because it can never be gotten quite out in this life it is called the sin that dwelleth in us, *Rom. 7. 17.* Thirdly, because of its wonderfull fast hold it hath gotten of our natures, it is called the sin that hangs so fast on, or that so easily besets us, *Heb. 12. 1.* Fourthly, because it hath enshrall'd the whole man, and every faculty and members, *Rom. 7. 23.* Fifthly, because of its antiquity and maturity, and experienced subtilty, it is called the old man, *Rom. 6. 6.* Sixthly, because it is ever hatching and conceiving of evil, and though a man have never so much grace, yet it is ever lusting against it, it is called lust, *1 Sam. 1. 14.* which will not let the godliest man under heaven do that good that he would, *Gal. 5. 17.* Seventhly, because it is directly opposite to the spirit, and all the graces of the Spirit, it is called the flesh, *Eph. 2. 3.* and the uncircumcision of the flesh, *Col. 2. 13.* and because a carnall man loves it as deare as he does his heart blood, it is called blood too, *1 Cor. 15. 50.*

Q. 102. The Papists say, that it is not properly a sin, but after a manner, like Pelagians say, there's no such sin by propagation, but onely by imitation,

and the Anabaptists say, that now since Christ there's none borne in sinne; How do you prove this? that there is such a sinful corruption of nature properly so called?

A. First, David shewes plainly that sinne was propagated to him; *Psalm 51*. Secondly, *Elisha* shewes that sinne is now as naturall to a man as water to a fish, *Iob 15*. 16. Thirdly, *Iob* shewes it is such a wofull contagion, that no creature can ever purge it out, *Iob 7*. 14. Fourthly, *Moses* shewes that there is such an infinite depravation in mans nature, that all that flowes from it though it seeme never so holy, and godly, and religious, yet it is onely evil and continually evil, *Gen 6*. 5. Fifthly, *Paul* shewes that mans nature is so truly corrupted, that there is nothing in it but it is the object of Gods wrath, *Ephes 2*. 3. Lastly it is such a dolefull contagion, that the dearest of Gods Saints, whensoever they look on it, they are faine to cry out! O wretched man that I am, *Rom 7*. 24. And this Original sinne remaines still after Baptism; the Saints at *Rome* were baptized, *Rom 6*. 3. and yet it was in them, onely they were to look to it, that it might not reigne in them *verse 12*. And if a soul be under grace, he is not freed from the exercise of it, and the continuall assaults of it, but onely from the dominion of it, *verse 14*. and because its a fountain ever running afresh, we must every day sue out a new pardon, *Matth 6*. 21. and ever goe to the fresh fountain to be washed anew, *Zach 13*. 1. and behold

Q. 103. What doth this Doctrine of Original sinne teach us? *Memorandum*

A. First, to begin our humiliation here; thou wert a transgressor from the womb, *Isa 48*. 8. Secondly, not to trust any of our faculties. David would not trust his mouth without a bridle, *Psalm 39*. 1. he would have no wicked thing in his house or before his eyes, *Psalm 101*. 7. Joseph would not trust himself with hearing of, or being with his Mistress, *Gen 39*. 10. Thirdly, to keep our hearts with all diligence, *Prov 4*. 23. and to bind the Law of God about our hearts, *Prov 6*. 31. nay, Fourthly, not to trust in grace, but we have received already, nor to count our selves to have apprehended enough, but still to presse forwards, *Phil 3*. 12. Fifthly, to be still laying aside more and more of this weight, *Hab 12*. 1. and to be still warring against it, for it still warres against us, *1 Pet 2*. 11. For first, this sinne is an enemy ever present with us, nay, even when we are doing the best good, *Rom 7*. 21. Secondly, because our heart is worse by reason of this sinne then we can believe, before we find it by experience; *Hazael* could not believe what a vile heart he had, *2 Kings 8*. 13. nor *Peter* neither, *Matth 26*. 33. Thirdly, because its a madness in the heart, there is no trusting of a mad-man, *Eccles 9*. 3. Suppose we stand for the present, and another fall, as we must restore him, so we must consider our selves; it may be our case be we never so spiritual, *Gal 6*. 1.

Q. 104. What doth the last Commandment forbid? *Memorandum*

A. It commands the inward parts, *Psalm 51*. 2. to be incorrupt in the hidden man of the heart, *1 Pet 3*. 1. it forbids all inward lust, *Rom 7*. 7. and all first motions of sin, *verse 5*. even before the consent and allowance of the evil, *verse 15*. and all lustings after evil, *1 Cor 10*. 6. or after the good creatures of God in a carnall manner, *Num 11*. 4. and all the squint-eyed lookings of the heart, *1 John 2*. 1. for the very lusts are, First, ungodly, *Iude 18*. Secondly, they are foolish and hurtfull, and they may drown men in perdition, *Tim 6*. 9. Thirdly, they are deceivable, *Ephes 4*. 24. Fourthly, worldly, *Tit 2*. 12. Fifthly, they are of the Devil, *John 8*. 44. Sixthly, they are the very chokers of grace, *Mark 4*. 19. Seventhly, they are the first wheels of a sinfull conversation, *Ephes 2*. 3. the first temptings and enticings of sin, *1 Sam 16*. 1. and the first itchings of sin, *1 Tim 4*. 3. and the first that makes the souls servant to sin, *Tit 2*. 14. and they flow immediately from Original concupiscence, *1 Thess 4*. 5. and if we do not crucifie them, it is a signe we are not Christ, *Gal 5*. 24. and if we do not eschape them better then the world doe, we cannot be partakers of the Divine nature, *1 Pet 1*. 4.

...the Original of Sin. *Of Thoughts* now that is the beginning of all sin. Now because the Thoughts are the beginning of all sin, and all sin begins there, for *St. John* said, *Think not to say within your selves, as *Matthew* hath it, *Matthew* 3:6. *Some* *Luke* hath it thus, *Begin not to say within your selves, *Luke* 3:8. Therefore what say some of the Thoughts?**

Q. 106. Since when it is but begun in the thoughts, is already a sinne, *Prov.* 24:9. as soon as ever thoughts creep up in the heart, *Deut.* 10:9. nay it is not onely a sinne, but it is abominable, *Prov.* 15:26. and if it lodge in the heart, it hindred Salvation, *Jer.* 17:1. and a man never repents till he have forsaken his thoughts, as well as his outward ill courses, *Isa.* 55:7. never can he be forgiven, except repentance root them out, *Acts* 8:22. and therefore we must labour to prevent their very risings in our hearts, *Luke* 24:38. not onely thoughts that proceed out of our own heart, *Mark* 15:19. but also those that the Devil put in our hearts, *John* 8:22. especially if they never to little close with our heart, and prove to be our thoughts, though but for a moment, *Luke* 9:47. which they will doe for certaine either little or much, for our heart is like tinder, and if any sparke doe fall in it, will kindle, *Psal.* 139:3. yea even blasphemous thoughts, though the heart seems to hate them, *Mark* 7:21. and indeed do beat them down, *Psal.* 73:15. yet the heart will think them hastily though in a moment, by reason of grace either proper or common does not think them againe, *Psal.* 115:11. *Q. 106.* But how if a sinner be haunted with evil thoughts, and yet were it first with against them, the more is he haunted, how then to be delivered from them?

A. First, lay thy hand upon thy mouth, and be humbled for the wretchedness of thy thoughts, *Prov.* 30:32. Secondly, run to Christ Jesus for his grace and comfort against them, *Psal.* 94:30. Thirdly, reason these thoughts out of thy heart, saying, why should I think them? *Job* 21:1. Fourthly, if they haunt thee still, goe to thy calling, and doe not stand poring on them, thoughts most haunt a soul that is idle and at ease, *Job* 13:5. Fifthly, be sure thou hate thing evil thoughts, and be not dismayed, *Psal.* 139:12. Sixthly, understand it is the Devils doing to make thee faint in the way, for he is in a rage, seeing his time is but short, *Rev.* 12:12. Seventhly, know, thou the Lords meaning herein, it is to let thee see thou hast not so good a heart as thou dost imagine, for the heart is desperately wicked, *Jer.* 17:10. It is not safe to lay all the blame on the Devil, and falsely to accuse him, though he doe falsely accuse thee, *Rev.* 12:10. though there were no Devil, the heart is bad enough to be guilty of such haunting thoughts, *Gen.* 6:5. *Q. 107.* Is the Law of God so perfect, that it commands whatsoever can be said to be good and pleasing unto God, and is there no room for Petition supererogation, or abstinence of distinguishing of Evangelicall counsels from Precepts?

A. Gods Law is so broad, that it contains all the latitude of good, and of its perfection there is no end, *Psal.* 119:96. It implies a contradiction, that we should performe obedience to God in a thing that he hath not commanded, *Deut.* 12:32. he that says he adds over and beyond the word of God, is a liar, *Prov.* 30:6. and therefore, there can be no supererogation. First, because the word commands whatsoever is true, honest, just, pure, lovely, or good; no good beyond a whatsover, *Phil.* 4:8. Secondly, because it requires all the soul, and all the heart, and all the mind, and all the strength, what can be beyond all? *Luke* 10:17. Thirdly, because no man is able to doe as much as the Law does command, and therefore much lesse can any doe more; it makes the best Saint daily to cry out, *Forgive me we are sinners, *Mark* 12:32. There is not one just man upon earth, but all the most of doing the good he is commanded, *Eccles.* 7:20. Fourthly, suppose men should command any thing beyond the Lord telle them flatly they pervert his Law, *Mark* 7:9. If their heart and wit doe devise any commandment, it is against the Commandment of*

God, *Num. 15. 39.* yea though it be never so highly esteemed in the judgement of man; *Luke 16. 15.*

Q. 108. *But particular circumstances are not in the word, Here, and now, and he, and this, and that case; It should seeme then where the Word leaveth, there counsell may goe on.*

A. Commandements are of two sorts. First, some are directed to all the people in the world, *Psal. 49. 1.* as the morall Law, *Gal. 3. 10.* Secondly, some are directed to some particular men, either expressly, *Matth. 19. 21.* or implicitly and mediately, if such and such circumstances be, as to this or that man not to Marry, *1 Cor. 7. 26.* though there be no immediate Commandement for a thing to bind me or thee, *verse 6.* yet when here, and now, and thus, and in such a case; and other such circumstances come between, it may prove a morall Commandement, *verse 9.* and if I would know whether it be Gods will that I should doe this or that thing, yea or no, *Zach. 7. 3.* I may know it by a syllogism, *Matth. 12. 3.* the Proposition in generall being to be sought for in Scripture; look what is written, *Luke 10. 26.* The Assumption is be sought for out of circumstances, and out of this or that mans particular case, *Matth. 19. 10.* and so the conclusion, in respect of this or that man, at such a time, or in such a place, or in such a case, comes to bind in conscience; like as if it were an expresse morall Precept, *verse 13.* As for example, these are Scripture rules, every one must labour to give no offence, *1 Cor. 10. 33.* every one must take away that is most for Gods glory, *verse 31.* and for the promoting of the Gospel rather then their own profit, *verse 33.* Now Paul, all circumstances being considered, did assume thus, if I preach the Gospel without hire, I shall cut off offences, *2 Cor. 11. 12.* I shall promote the Gospel the better, *1 Cor. 9. 23.* and I shall more edifie the Church, *verse 19.* hence he concluded, I Paul must preach without hire, *verse 15.* this one thing rightly considered confounds the Doctrine of Papists about Evangelicall counsels, *verse 25.*

Q. 109. *Why are not Believers under the Law?*

A. First, Because Christ was made under the Law for them, *Gal. 4. 4.* Secondly, because as many as are under the Law, are under the Curse, *Gal. 3. 10.* Thirdly, because they are led by the spirit of Christ, *Gal. 5. 18.* Fourthly, because they have the inheritance by promise, *Gal. 3. 18.* and it may be known who they be that are not under the law; First, by their subjection to the Gospel, for they that obey not the Gospel of God are all under the law and the curse, *2 Thes. 1. 8.* Secondly, by thankfull walking worthy of the Gospel, *Rom. 7. 25.* and by steadfast working the Lords work, *1 Cor. 15. 58.* Thirdly, by being a law to themselves in an universall respect to all Gods Commandements, *Psal. 119. 6.* Fourthly, by groaning and sighing after God, that they may more and more be directed and ordered by his statutes, *verse 5.* Fifthly, by doing all this out of love, not for feare of hell and judgement, for they are a willing people, *Psa. 110. 4.*

Q. 110. *In what sense are not believers under the Law?*

A. First, They are not under the Law in regard of the rigour of it, for that requires men to be without sinne, which none can be in this life, *2 Kings 8. 46.* and to performe personall obedience, which now is impossible by reason of the weaknesse of the flesh, *Rom. 8. 3.* Secondly, they are not under the law in regard of justification, *Rom. 3. 20.* they are freed from the necessary seeking of righteousness by it, *Gal. 2. 21.* Thirdly, they are not under the Law, in regard of the curse of it, *Gal. 3. 13.* the Law ministers death, *2 Cor. 3. 7.* Fourthly, they are not under the Law, in regard of the spirit of feare that is in it, *2 Tim. 1. 7.* which accompanies the Law, as it did the deliverer of it, *Heb. 12. 21.* and yet as long as their love is not perfect they doe feare, *1 John 4. 18.* Fifthly, they are not under the Law, as it was in Moses his hand, *Joh. 1. 17.* having a yoke of

of bondage annexed to it, *Gal. 3. 1.* the Church being then in her minority, *Gal. 4. 3.* under Tutors and governours, *verse 2.*

Q. 111. Now prove that Believers in some sense are under the Law.

A. First, *Paul* sayes the Law is not abrogated by faith; nay, God forbid sayes he, *Rom. 3. 31.* Secondly, the duties of the law are pressed upon the conscience after faith; 'avenge not your selves, *Rom. 12. 19.* children obey your Parents, *Ephes. 6. 1.* and the rest, neither is he a legall teacher but an Evangelicall teacher, that now presseth the commandement of the Law upon the conscience, *Matth. 5. 19.* Thirdly, because it is a presumptuous speech to say, he in Christ and sinne if thou canst; for *David* murder after he was in Christ was a sinne, *2 Sam. 13. 13.* there is not a justified man upon earth but sinneth, *Eccles. 7. 20.* nay, we that are Apostles of Christ, in many things we offend all, sayes *James*, *Jam. 3. 2.* and if we say no, we lye, *1 John 1. 8.* now where no law is, there can be no sinne, *Rom. 4. 15.* Fourthly, Christ came not to abrogate the law, *Matth. 5. 17.* as he fulfilled it himself, so he makes his members to delight in it, *Rom. 7. 22.* and to love it, *Psal. 119. 97.* and the law is said to be fulfilled by them, when they walke not after the flesh, but after the spirit, *Rom. 8. 4.* and if they sinne at any time, they are commanded to confesse their sinnes, *1 Joh. 1. 9.* and though they obey God out of love, yet when they love, they fulfill the law of God, *Rom. 13. 10.*

112. What is this sense, wherein believers are under the Law?

A. They are under the Law. First, in regard, they are commanded to keep it, *Psal. 105. 45.* and to order their lives according to it, as a rule, *Psal. 119. 9.* Secondly, in regard of the necessity of good works, not as tawles of, but as a way unto life, *Tit. 3. 14.* Thirdly, in regard that God is displeased with them, when they break it, *2 Sam. 11. 27.* and will punish them, *Amos 3. 2.* as a father doth his sonne that doth offend him, *Heb. 12. 19.* nay sometimes with the sleep of temporall death, *Cor. 11. 30.* Fourthly, in regard that they are bound to repent whensoever they sinne, *Rev. 3. 19.* and to pray for pardon of sinne *Psal. 51. 1.* Fifthly, in regard that the threatenings of the Law must be a motive to them to take heed, *Joh. 3. 23.* for though their God be a loving and ever lasting father, yet he is a consuming fire, *Heb. 12. 29.* for though unbelievers, onely shall be damned, *2 Thes. 1. 9.* yet believers must feare of Gods judgement and see them, that their flesh may be corbed with feare, *Psal. 52. 6.* Sixthly, in regard that they are to be humbled themselves by the Law, and cry out upon themselves for their often transgressings of it, *Rom. 7. 24.*

Q. 113. What is Prayer?

A. It is a calling upon God, *Rom. 10. 13.* in the name of Jesus Christ, *Joh. 16. 23.* for whatsoever we need, *Joh. 14. 13.* it is an act of our Spirit, *1 Cor. 14. 14.* and of our heart prepared, *Psal. 10. 17.* and of all the soul lifting it self up unto God, *Psal. 25. 1.* and looking up to him, *Psal. 5. 3.* and presenting our selves before him, *Dan. 9. 20.* with Faith, *1 Sam. 1. 6.* and earnestnesse, *Abs. 12. 5.* and striving, *Col. 4. 12.* and great heed, *Mark. 13. 33.* by the help of the holy Ghost, *Jude 20.* who is the Spirit of Prayer in Gods children, *Zach. 12. 10.* without whom there is no sense nor meaning in our prayer in Gods accompt, *Rom. 8. 27.* neither can we truly call God father without sinne, *Gal. 4. 6.* neither are our Prayers prayers at all, except we be Saints; the prayers of the Saints, *Rev. 5. 8.*

114. To whom are we to Pray?

A. To God onely, it is his glory to be called upon, *Psal. 50. 15.* which he will not give to another, *Isa. 42. 8.* First, because Prayer is a principall part of divine worship, *1 Cor. 12. 3.* and divine worship is to be given to God only, *1 Sam. 7. 3.* secondly, because we may call upon none but on whom we are to believe,

believe, *Rom. 10. 14.* Thirdly, because God onely knoweth our hearts, and what we inwardly desire, *Acts 1. 24.* Fourthly, because he onely is all sufficient and Almighty, *Gen. 17. 1.* to give us whatsoever we aske, *1 John 5. 14.* warrantably, *verse 14.* Fifthly, because the Lord counts it a heavy judgement, when he lets people call upon any other but him, *Judg. 10. 14.* Sixthly, we have neither precept nor example of any Saint that called upon any but his heavenly father; nay, our Saviour saith, when ye pray, pray to your heavenly Father, *Matth. 6. 9.* Seventhly, because we need nor Saint nor Angel to intercede for us, we may make bold our selves with the throne of grace, *Heb. 4. 6.* Lastly, Christ knocks of all need of Mediatours with an argument of Gods infinite condescending love, *John 16. 26.*

Q. 115. *Why must we Pray in the name of Christ the Mediator?*

A. First, because we are poore sinfull dust and ashes, and therefore we cannot be admitted, except he procure us access unto the father, *Ephes. 2. 18.* Secondly, because we have provoked God, and therefore should pull down a curse rather then a blessing, except he should make intercession for us, *Rom. 8. 34.* Thirdly, because he onely is enough powerfull with God, *Matth. 28. 10.* and no man is acquainted with God, but he, and such as he makes to be acquainted with him, *Matth. 11. 27.* againe there is none worthy but he, for he was slain for us, *Rev. 5. 9.* Fourthly, what are *Moses* and *Samuel*, and *Job* and *Daniel*, and *Neb.* that we should aske in their name? to which of the Saints can we turn? *Job 5. 1.* Fifthly, all the Saints that were in the old Testament, or since, prayed in his name; *David* lookt at him as his surety, *Psal. 119. 123* and his Messias or anointed, *Psal. 84. 9.* *Hazekiah* lookt at him as his undertaker, *Isa. 38. 14.* *Daniel* prayed God to heare him for his sake, *Daniel 9. 17.*

Q. 116. *What is it to Pray in the name of Christ?*

A. It is not, First, to use Christs name, and say, Lord, we pray in Christs name, *Matth. 7. 22.* nor Secondly, onely to conclude our prayers thus, Through Jesus Christ our Lord, though the Saints doe use the words too, *1 Cor. 15. 57.* nor Thirdly, to counterfeit Christs Ring to the father, and say we come from him; for the Lord knowes who are his, and whether we truly come from him, yea or no, *1 Tim. 2. 19.* for Christ will say to his father, Father I never sent such and such, as he did of the false Prophets, I never sent them, *Jer. 14. 24.* but to pray in the name of Christ is, First, when we are in with Christ, and so pray, *John 15. 7.* As the *Tyrians* first made *Blasus* the Kings Chamberlaine their friend, and then made their suite to the King, *Acts 12. 20.* Secondly, when we can truly say, not onely that there is an Advocate with the father, but also that we have him for our advocate, *1 John 2. 1.* Thirdly, when we doe not onely conceipt that we come to God by him, but we come to God by him indeed, *Heb. 7. 25.* Fourthly, when we can truly shew his Ring, that he is our Mediator by promise, *Heb. 8. 6.* Now this Ring is, first, effectually calling, *Heb. 9. 15.* Secondly, a good Conscience; when our heart condemns us not then we may be confident, *1 John 3. 21.* Thirdly, saith, *Matth. 21. 22.* Fourthly, the saving knowledge of the truth, *1 Tim. 2. 4.* for then we may be sure we have a token from the Mediator, *verse 5.*

Q. 117. *Why is Faith necessary to Prayer?*

A. It is necessary to bring us to Prayer. First, because we cannot draw neare unto God else, *Heb. 10. 22.* Secondly, because the relation of God as a father, must bring us unto prayer, *Luke 15. 18.* Thirdly, because the sense of our wants and sinnes, and afflictions, are to fetch us unto prayer, *Psal. 116. 10.* Fourthly, because Faith is the feet whereby to come unto God, *Heb. 11. 6.* againe, Faith is necessary to discharge Prayer, *1 Sam. 5. 15.* First, to pray boldly, *Ephes. 3. 12.* Secondly, to lift up hands that are holy, *1 Tim. 2. 8.* Thirdly, to enlarge thy heart in prayer, *1 Sam. 2. 1.* againe, faith is necessary

to

to conclude prayer, how else can we say Amen? *Revel. 22. 1.* or leave our prayer with Christ, in whom the Promises of God are Yea and Amen? *2 Cor. 1. 20.* First, because faith must set thy heart at quiet after prayer, when *Hannah* had done praying, she did eat, and her countenance was no more sad. *1 Sam. 1. 18.* Though there were but an inch between *David* and death, yet when he had Prayed, he set his heart at rest. *Psal. 3. 5.* Secondly, faith makes the soul wait, and when we have prayed and used all the meanes, we have need of patience to wait. *Heb. 10. 36.* Thirdly, faith inhaunceth prayer the next time, that if it succeed not the first time, I may rise higher and higher with all importunity. *Luke 11. 8.*

Q. 118. What say you of the differences and divisions of Prayer?

A. Prayer is either, first Metrical with musick, *Acts 16. 1.* which is a duty commanded, *Psal. 95. 1.* being very suitable to spirituall mirth, *1 Sam. 5. 13.* and to make us heavenly minded, and therefore profitable every day, *1 Chron. 16. 23.* It is good to make meditation sweet, *Psal. 104. 33. 24.* and to stir up affection, and to put glory upon Gods praises, *Psal. 66. 2.* good also to stir up the spirit of Prophecie, or of Prayer, *2 King. 3. 15.* its a duty that requires much grace, *Col. 3. 16.* and great understanding, *Psal. 47. 7.* and spirit, *1 Cor. 14. 15.* and great modesty and gravity, it being melody to the Lord, *Eph. 5. 19.* the heart not being upon the tune, but fixed upon the sense, and upon God, *Psal. 57. 7.* not as though we did sing to one another, but unto the Lord, *Psal. 13. 6.* that we may do as David sing *David* Psalms, but that we may be sweet singers of them, as he was, *1 Sam. 18. 1.* or Secondly, *Prayer* is either publique prayer in the Congregation, *Psal. 7. 7.* or private in the family, *1 Pet. 3. 7* or secret alone, *Mat. 6. 6.* and all are either ordinary prayer, which is every day, *Ps. 145. 2.* or extraordinary as at a fast, *Joel 2. 18.*

Q. 119. What say you of publique Prayer?

A. The Minister is to performe it, and that with an audible voice, *1 Chron. 9. 4.* in the publique Sanctuary, *Psal. 150. 1.* which may be in any place now, *Mat. 23. 1.* all the Congregation first joyning with him with one consent, *Zeph. 3. 9.* as though they were all one man, *Judg. 6. 1. 8.* Secondly, testifying this their consent by saying Amen, *1 Cor. 14. 16.* Amen Amen, *Nehem. 8. 6.* Thirdly, all praying the same prayer with as much uniformity of thoughts and affections as can be, that it may make all one sound in Gods care, *2 Chron. 5. 13.* though the persons praying be many, yet the act must be as if it were one act, *Luke 1. 10* and this publique Prayer is necessary. First because when it is publique, it is the more glorious, *Psal. 96. 6.* because men are sociable creatures, and therefore as they love to live together, and trade together, so they should praise God together, *Ps. 111. 13.* its fit to stir up one another. O praise the Lord with me, *Ps. 34. 3.* Fourthly the Lord is the likeliest to pety, when there be many, *Jon. 4. 11.* Fifthly there be many publique ordinances of God, which all have need to be sanctified by Prayer; there is the administration of the Sacrament, and that requires Prayer, *Acts 22. 16.* and the Word, and that requites prayer; and the censures, and they require prayer; and therefore Gods house is called a house of Prayer, *Mat. 12. 13.*

Q. 120. What more of publique Prayer?

A. Publique Prayer is harder then private, though Gods people do more joyntly then in private, *Psal. 124. 1.* for in publique a man is more subject, First, to distraction what with one thing or another, it should seeme *Eurichus* was distracted with the sweetness of the throng, and made drowzy, *Acts 20. 9.* Secondly, Hypocrisie, hypocrisie made the Pharisees willing to pray in their Synagogues, *Mat. 6. 5.* Thirdly, to formality, *Mat. 15. 8.* Meanes to help these evils are, First, pray often in secret, learne to pray there, and then thou mayest the better pray in publique: *David* bidding us praise God in the congregation, *Psal. 149. 1.* he bids us praise God in our beds, *verse 5.* Secondly, pre-

pare thy selfe, and fix thy heart first, and then come and pray in publique, *Psal.* 57. 7. 8. 9. I will prepare Bullocks and Goatses, such the Psalmist, *Psal.* 66. 15. Thirdly, labour that the spirit of God may bring thee into Gods temple, *Luke* 2. 27.

Q. 121. How do you prove, that the Master of the family is to gather his family together every Morning and Evening, and to pray in his family?

A. First, because this is made to be one of the reasons why Husbands should dwell with their wives, that their domestick prayers be not hindered, *1 Pet.* 3. 7. Secondly, by the example of *Josua*, *Josh.* 34. 15. and *Cornelius*, *Acts* 10. 2. and *Esther*, *Esther* 4. 16. Thirdly, because the families of the godly are called Churches, *Rom.* 16. 5. and therefore they should be as the temple, where Morning and Evening sacrifice was every day; and it was counted the abomination of desolation, when it was taken away, *Dan.* 11. 31. Fourthly, because there is a Promise to encourage men to it, though but two or three in the family, *Mat.* 18. 20. Fifthly, because there be family sinnes, and family wants, and family blessings, all which require prayer; and therefore all families should have sacrifices in them, *1 Sam.* 20. 29. Sixthly, because the Lord curseth such Families as do not call upon his Name, *1er.* 10. 25. there is Scripture enough to prove it, though we might say of family prayer, as *Paul* does to the godly concerning Love; touching brotherly love, ye have not need that I write unto you, for ye your selves are taught of God to love one another, *1 Thess.* 4. 9. So God taught *Isaac* to set up his worship in his household, *Gen.* 35. 2. and so did *Abraham*, *Gen.* 18. 19.

Q. 122. What say you of extraordinary prayer?

A. Three things make it, First, extraordinary might and fervency, *1on.* 3. 8. Secondly, extraordinary continuance, *Esther* 4. 16. Thirdly, extraordinary assistance of the spirit, and strength of the new nature, *Mat.* 9. 17. Five things do require it more especially First, a speciall want of some blessing, *Luke* 2. 37. though the blessing be but temporall, *Gen.* 25. 21. Secondly, entering upon a calling, *Matthew* 4. 2. 17. Thirdly, ones first conversion, *2 Chron.* 33. 13. 18. 19. Fourthly, some Imminent danger through sin, *Matthew* 26. 75. Fifthly, when we see that ordinary prayer will not serve turn, *2 Cor.* 12. 8. now fasting doth help it, *Acts* 10. 30. for fasting, first, it pulls down the flesh, and chastens the soul, *Psal.* 69. 10. and afflicts it, *Ezra* 8. 21. Secondly, its a good help to contrition, when we are sanctified, *Isa.* 1. 14. Thirdly, being rightly observed, its a signe of humiliation, *Nehem.* 1. 4. Again, extraordinary Prayer. First, it requires resolution of better obedience, *Hos.* 14. 2, 3. Secondly, much humiliation contrary to pride, *Iob* 35. 13. Thirdly, freedome from worldly cares, that we may be given unto prayer, *Psal.* 109. 4. Fourthly, watchfulnesse and great heed-taking, *Mark.* 13. 33. Fifthly, that we lose not our quicknings afterwards, lest we be guilty of holding down our heads like a bulrush for a day, *Isa.* 58. 5.

Q. 123. What motions are there to induce us to extraordinary prayer and seeking of God?

A. There be six motives; First, the Commandment of God when ordinary seeking will not find him, now he tels us is a time for extraordinary, *Isa.* 2. 12. Secondly, the gracious promise that God hath made to it, *Mat.* 7. 7. Thirdly, the great efficacy of it, *1am.* 5. 16. for importunity can do much, *Luke* 18. 5. the Israelites prayed often and sped not, but when they cryed then they sped, *Exod.* 3. 7. So again, when they cryed to God they did speed, *Judge.* 3. 15. this poor man cryed, sayes *David*, pointing at himself, and the Lord heard him, *Psal.* 34. 6. Fourthly, the glory of God, and the credit of the Gospel; for what may the world think, if we stand so much for praying should not prevail, *Ezra* 8. 22, 23. Fifthly, our infinite need, and therefore we should think it is high time to awaken, and to call upon our hearts to awake, *Psal.* 108. 2.

Sixthly,

The Lord himselfe teacheth us how to Pray, *Deut. 33:8.*

Q. 127. How do you prove, that we must Pray for all of our kin, for our Children, and Kindred, and Servants, and for our Parents, and wife, and Husband, and Masters?

A. *Eliazar* prayed for his Master, *Gen. 24:12.* *Elisha* for his Servants, *2 Kin. 6:17.* *Jacob* for his Children, *Gen. 48:16.* and *Job* too *1:5.* *Abraham* for *Ismael*, *Gen. 17:18.* First, because we are bound not to pester the Church with a naughty generation, if so be we can help it; when *Israh* had begotten *Euseb*, then he set up Prayer, *Gen. 4:26.* Secondly, we are bound to love the glory of God, that our Children may stand up to praise God, when we are dead and gone; and therefore *David* had a care of a good seed, *Psal. 22:30.* and so *Abraham* of his household after him, *Gen. 8:19.* Thirdly, because we bring forth our Children children of wrath, *Eph. 2:3.* Fourthly, because its a great blessing to have godly children, *Ps. 144:12.* and we are blessed in them much more when they are godly indeed, *Deut. 33:24.* Fifthly, because otherwise we do but beget them by halves, when once we have gotten them to be wise and gracious, then we may be better said to have begot them, *Prov. 23:24.*

Q. 128. How do you prove that we must more especially pray for the Towne and place where we live?

A. The inhabitants of *Jerusalem* prayed for *Jerusalem*, *Ps. 74:2.* First, because our selves do live there; and therefore we must pray for it as *Lot* did for *Zoar*, *Gen. 19:21.* and yet he was but about to live there, *verse 20.* Secondly, because our peace and good consists in the peace and good of the Towne that we live in, *Jer. 29:7.* And except the feare of God be among them, we cannot comfortably live by them, *Levit. 29:35.* and if we pray for them, God can lay a charge upon their Consciences not to trouble our resting place, *Prov. 24:15.* Thirdly, we may win some of their soules to go along with us to heaven, *Gen. 35:2.* *David* dwelling at *Gath*, it should seeme he converted *Iasai* to the faith, *2 Sam. 15:19.* Fourthly, because we are bound to do such duties, as do require prayer for them, as for example to exhort them; and therefore *Philip* did so to *Nathaniel* his neighbour, *John 1:45.* *Levi* being converted himself, got his neighbours to be at his house to meet Christ, *Luke 5:29.* and so did *Cornelius*, *Acts 10:24.* Fifthly, we our selves may have a great deale of comfort, if we convert any of their soules, *Iam. 5:20.* Sixthly, hereby we may be helpers to Gods Ministers. *Philemon* a great Nobleman was *Pauls* fellow labourer in this kind, *Philem. 1.*

Q. 129. Why must we pray for our Enemies?

A. God is pleased to shew them this favour, that though himselfe do not forgive them, yet he will have us to forgive them, and love them, *Matth. 5:44.* there may be more selfe-respects in praying for them that love us, *verse 46.* but there is more godly singularity in praying for our enemies, *verse 47.* and more perfection and sincerity, *verse 48.* and more proximity to God, *verse 45.* *David* fasted and prayed for his enemies, *Psal. 35:13.* First, because we are more sensible of their enmities and injurings, by reason that we seele them; and therefore we may the better pray for them, *Luke 23:34.* Secondly, hereby we have that condition that is required to the forgiveness of our finnes, *Mat. 6:14.* for if we do not forgive them, God will not forgive us, *verse 15.* Thirdly, hereby we may overcome the evil of revenge in our hearts, nay and of malice in theirs, *Rom. 12:19, 20.* Fourthly, this is that way to commit our cause unto God, as the poore godly soul doth, *Psal. 10:14.* Fifthly, we shall lose nothing by it, for either our enemies will be mollified towards us, or if they be not, God will reward us, *Proverbs 25:22.* Sixthly, it will be a great comfort to us, we can say thus before God, I have stood before thee to speake good for them, *Ier. 18:20.* Seventhly, this duty being rightly done is a signe of a sanctified heart, *Act. 7:60.*

Q. 130. What ſay you of Curſing, or imprecation, or praying againſt one? it ſometimes is unlawful, Rom. 12. 14. neither can we be called unto it, 1 Pet. 3. 9. for it proceeds from hatred, now hatred is Man-ſlaughtier, 1 Joh. 13. 15.

A. We may not wiſh evil, as it is evil, to any man, but onely as it is good, Gal. 5. 12. Firſt, we may wiſh evil to a man for the mans good, Pſal. 9. 20. Secondly, we may pray againſt a mans ſinner, Pſal. 7. 2. Thirdly, againſt all the plots and counſels, and projects of the wicked, that God would curſe them, Pſal. 9. 11. 13. Fourthly, againſt the life of offenders; I may wiſh that the Magiſtrate would put them to death, not as it is harme to them, but as it is a good to the Church, or State, or Pariſh, that we live in, Pſal. 101. 8. as for theſe curſing ſpeeches of Plague, and Murraine, and Vengeance, and Devil, that theſe evils might take one, they are the ſpeeches of tongues ſet on fire of hell, eſpecially as they are uſed, Jam. 3. 6. Nay, a man muſt not curſe Satan, as it is in the Apocrypha, Eccleſ. 21. 27. much leſſe the good creatures of God, as people curſe their meat, the weather, or a ſtone that they ſtumble at; Rom. 7. 14 yet we may abſolutely curſe the enemies of the Lord in the generall, becauſe we meane ſuch as are finally enemies, Pſal. 68. 12. and if we had a ſpirit of diſcerning in particular too, 2 Tim. 4. 14. We read of three kindes of Curſing, firſt, optative, Pſal. 109. 6. Secondly, imperative, Judges 5. 13. Thirdly, indicative or declarative, ſo Gods Miniſters curſe the wicked whenſoever they preach, Ier. 3. 18.

Q. 131. Is Thankſgiving a part of Prayer?

A. It is a calling upon God, Pſal. 105. 1. and the very thanking of God for mercies received, is a kind of praying for new mercies, Col. 1. 3. and by our thankfulneſſe for grace that we have, it may be known that we requeſt grace that we have not, Phil. 4. 6. and our maine Thankſgiving is prayer-wiſe, Lord make me thankfull; we muſt aſk it of God, and call upon him for it; Pſal. 116. 13. Thankſgiving is called by the name of Prayer; the Pharifee prayed thus, God I thank thee, Luke 18. 11. and if we would perſever in prayer, a thankfull heart is the beſt to continue it, Col. 4. 2. and yet it is harder then prayer it ſelf. There were ten aſkers to one thanker, Luk. 17. 15. 16. Firſt, becauſe our nature is like the horſeleeche, ſtill it cries give, give, Prov. 30. 15. Secondly, becauſe there is more ſelf-love in prayer, but thankfulneſſe is more contrary to ſelf-love, 2 Tim. 3. 2. Thirdly, becauſe our hearts are apt to love the bleſſing more then God the giver of it; the pleaſure more then God the beſtower of it, verſe 4. Fourthly, becauſe we are apt to be leſſe and leſſe mindfull of former benefits, whereas thankſgiving is an everlaſting grace, Pſal. 70. 15. Fiſthly, we are apt to be diſcontented, if Gods bleſſings doe not every way pleaſe us; now thankſgiving is a chearefull grace, Iſa. 51. 3. Sixthly, there is more holineſſe in Thankſgiving, Pſal. 97. 12.

Q. 132. What ſay you of Thankſgiving for Gods ſpiritual mercies?

A. We muſt be thankfull for them, Ephes. 1. 3. Firſt, for our knowledge, or elſe it is accuſed unto us, Rom. 1. 21. Secondly, for any power againſt ſinne, Rom. 7. 25. Thirdly, for victory over death and hell, 1 Cor. 15. 57. ſo for peace of Conſcience, Col. 3. 17. ſo for ability to ſerve God in our calling, 1 Tim. 1. 12. but we muſt be ſure that we have theſe bleſſings, or elſe we mock God; we muſt have faith, or elſe we cannot thank God for it, Col. 2. 7. When one ſayes, God I thank thee for electing me, and yet doe not know it, it is vaine, 1 Theſ. 1. 2. 3. none but the redeemed of the Lord can ſay, Lord I thank thee for thine everlaſting mercies, Pſal. 107. 1. 2. we muſt be chiefly thankfull for ſpiritual mercies; firſt, becauſe they are mercies for our ſouls, Pſal. 66. 15, 16. Secondly, they are eternall, Pſal. 100. 4. 5. Thirdly, peculiar to

Gods elect, as saith, *Tit. 1. 1.* and the spirit of Prayer, *Luke 18. 7.* howels of mercy had the like, *Gal. 3. 2.* Fourthly, they are said to be thankfull, because they bring with them the blessings of this life, *1 Tim. 4. 8.* Nothing to be thankfull for such mercies is a good antidote against *Time*, *Ephes. 5. 4.* which man can never be to any purpose except he can say, *Gods my God*, *1 Cor. 10. 30.*

Q. 133. *Must we be thankfull for Gods mercies?*
 A. First, for covering us in our mothers womb, *Psal. 126. 13.* for our life, *Psal. 139. 14.* and breath, *Psal. 139. 6.* for the continuance of life, *Psal. 139. 13.* Secondly, for our food and raiment, *Gen. 28. 20.* and for our maintenance, whether it be rich or poore, for both is from God, *Prov. 22. 2.* For the convenience of our dwelling, as it is said of *David*, his house joynd hard to the Synagogue, *1 Kings 8. 7.* Thirdly, for our peace and safety, this is another blessing of God, *1 Kings 4. 25.* Fourthly, for preserving us from ill accidents and mishaps, as fires, inundations, or any evil casualties, yea for all his benefits, *Psal. 136. 12.* Fifth, because the Lord doth call for it, *Psal. 107. 8.* and it is his will, *1 Thes. 5. 18.* Secondly, the Lord is angry when we are not thankfull, *2 Chron. 32. 25.* Thirdly, Gods temporall mercies are graces, *Gen. 33. 5.* Jesus Christ may be seen in the recovering out of any Ague, *Acts 9. 34.* Fourthly, we are lesse then the least of them, *Gen. 32. 10.* We are nothing, *2 Cor. 12. 11.* Fifthly, Thanksgiving is a multiplying duty, *Math. 15. 36.* Sixthly, there is goodnesse in Thanksgiving, *Psal. 92. 1.* Seventhly, to be thankfull for temporall blessings is the way to be thankfull for spirituall, and if we be not thankfull for them, we will be thankfull for nothing; therefore an unthankfull man and an evil man is all one, *Luke 6. 45.* and so unthankfull, unholy, *2 Tim. 3. 2.* Lastly, to be thankfull as for meat, is to eat to the Lord, *Rom. 14. 9.*

Q. 134. *Must we not be thankfull to God for his mercies upon others?*

A. Yes, *Psal. 147. 2.* whether a particular person, *Phil. 4.* or a whole family, *2 John 4.* or a whole Parish, *Phil. 1. 3.* or the Church, *Acts. 11. 18.* or good Magistrate, *1 Kings 10. 9.* We must thank God not onely for saving grace that we perceive others have, *1 Thes. 1. 3.* but also for common grace, *Phil. 1. 18.* There was but a little good in the towne-Clark, he did but speak a good word for *Paul*, and *Aristarchus* and *Gaius*, yet *Luke* doth record it as a blessing, *Acts. 19. 35.* *Gamaliel*, a meere civil man, yet when he did but pleasure the Apostles a little, it is registred as a mercy, *Acts. 5. 34.* The Barbarians making a warme fire for the Apostle is related as a kindnesse, *Acts. 28. 2.* for God is glorified thereby, when the people did but wonder at the Word as any of Gods works; this is a glory unto God, *Math. 9. 8.* and therefore they are wretched, First, who have not grace nor goodnesse, for we cannot give thanks for them, but rather bewaile them, *Phil. 3. 18.* Secondly, who though they have mercies and graces, yet they doe not communicate them to others, to occasion thanksgiving; they are like with-holders of Corne whom the people curse, *Prov. 11. 26.* Thirdly, who envy and repine at the blessings of others; consider therefore, first, if we envy our brothers good, it doth us no good but harme, *Job 5. 2.* Secondly, it is safer for us that another should have such and such blessings then we; for then they must give account and not we, *Luke 16. 1.* Thirdly, it is better for us too, is it not better that the eye should have the blessing of Sight, then the foot or the hand, *1 Cor. 12. 21.*

Q. 135. *Because Confession is so be joyned with Prayer, Dan. 9. 20. and is thus for prayer, Nehem. 9. 3. Tell me, whether it is necessary to prayer, to confesse our sinnes?*

A. Expresse Confession is not necessary alwayes in Prayer, *Acts. 4. 24.* but implicate is; when the Apostles prayed God for boldnesse, they did implicitly confesse their want of it, *Acts. 29.* one of these two Confessions is necessary; for

for confession it is put for prayer, *Dan. 9. 4.* First, because Prayer it self does confesse our poverty of spirit, *Luke 1. 35.* and it inferreth humbling of our selves, and a sence of our own insufficiency; for if we were sufficient in our selves, what need we got to God? *1 Sam. 4. 10.* Secondly, both we and our Prayers are vile and uncleane, *Isa. 40. 4.* but expresse confession is necessary, when our Conscience is troubled with guilt, *Psal. 32. 5.* not to informe God; for he knoweth mens finnes, *2 Kings. 19. 27.* but First, to cleare the Lords justice, *Nehem. 9. 31. 32. 33.* Secondly, to obtaine mercy, *Prov. 28. 13.* Thirdly, to lay hold on Gods faithfulness, *1 John 1. 9.* I doe not meane of every particular sinne; for first our finnes are innumerable and cannot all be reckoned up, *Psal. 40. 12.* Secondly, some of them we know not, *Psal. 19. 12.* but our grievous sinnes; them we must particularly confesse, *1 Sam. 12. 19.* First, because these shew that we have need of a God of salvation, *Psal. 51. 14.* Secondly, such finnes most wast Conscience, most dead the heart, and most hinder us from seeking Gods face, *Hos. 5. 15.* such are the roots of many other finnes; and if we root them out, many others will the easilier fall off, *1 Tim. 6. 10.*

Q. 136. As Manoah said to the Angel, how shall I order the Child? Judg. 13. 12. So may I say of Confession, how shall we order our Confession? how shall we make it?

A. We must doe with Confession as Christ saith of Hearing, we must take heed how, *Luke 8. 18.* First, the confession of sinne must be naked, without hiding of ought, *Prov. 18. 13.* though the committing of it be the worse, the lesse we doe hide it, *Isa. 3. 9.* Secondly, by way of judging our selves, *1 Cor. 11. 31.* and inditing our selves, *1 Chron. 21. 8.* Thirdly, with grief and sorrow, and compunction, and smiting of our breast, *Luke 18. 13.* Fourthly, shame and confusion of face, *Ezra 9. 6.* casting our selves and selves down, *Ezra. 10. 9.* Fifthly, giving over our old company, and separating our selves from them, *Nehem. 9. 2.* Sixthly, accepting the punishment of our iniquity, *Lev. 26. 40. 41.* not onely confessing our finnes, *Dan. 9. 4.* but setting our hearts to it, *verſe 3.* Seventhly, with Faith, *Abs. 19. 18.* and with having our finnes ever before us, *Psal. 51. 3.* Besides, this confession before God, in some cases there must be a Confession? First, before the Magistrate, *Job. 7. 19.* Secondly, before a Brother, *1 Sam. 26. 21.* Thirdly, before one another, *1 Sam. 5. 16.* Fourthly, before a Minister, *Marke 1. 5.*

Q. 137. Whether are we bound to pray the Lords Prayer, just those very words and no other? There be some superstitious people say, let us pray for this, and let us pray for that, and let us pray for the estate for the whole Church, and let us pray for the King; and for all these things, let us say the Lords Prayer; doe these men doe well?

A. No; Christ when he bids us say, Our Father which art in heaven, &c. *Luke 11. 2.* He does not meane, that we should precisely keep our selves to these words, but that we should Pray after that manner, *Matth 6. 9.* As Ministers should preach nothing but the Word, *2 Tim. 4. 2.* and yet they may give the sence in other words, *Nehem. 8. 8.* First, because the Apostles prayed in other words, and did more specialize their Petition, *Abs. 1. 24.* Secondly, this prayer is diversly set down by the Evangelists, one way in one, *Matth 6. 11.* another way in *Luke, Luke 11. 3.* one way in one, *Matth 6. 12.* another way in the other, *Luke 11. 4.* Thirdly, who knowes this is all that Christ uttered? *Job. 21. 25.* we see plainly *Matthew* sets downe more then *Luke* doth; it may be Christ spake more then either hath expressed, *Matth 6. 13.* Fourthly, Christ himself did not use these very words ever, when he would pray Lazarus alive, he did not say the Lords prayer over the grave, *Job. 11. 41.* when he would pray for his Apostles, he did not say the Lords prayer over them,

John

John 17.1. Fifthly, our speciall finnes and wants doe require that we should pray more specially then so, *2 Kings 19.15.* Sixthly, we read of praying all night, we cannot think that the Lords prayer was said over and over againe and againe, *Luke 6.12.* we are to continue in prayer, what by going over and over the Lords prayer? No, *Col.4.2.* neither is it necessary to conclude our prayers with this, *Acts 4.30.* and yet we may if we will, *Luke 11.2.* neither is there any thing against it. No, though it be scripture, the same thing may be scripture and the word of God, and yet the prayer of a man, *Psa.96.13.*

Q. 138. *Why doth our Saviour teach us to call God father in our prayers?*

A. First, to teach us we cannot pray to him' except he be our Father, and we have the spirit of his Sonne, *Gal.4.6.* Secondly, to assure us that he will give us good things, *Luke 11.13.* Thirdly, to call no man father on earth, for he is our own father, *Matth.23.9.* Fourthly, that we may behave our selves towards him as a Father, *Deut.32.6.* First, to honour him as a father, *Matth.23.6.* Secondly, to count our selves, sojourners, as long as we be absent from him, *1 Pet.1.17.* Thirdly, to be separate from the children of this world, and to touch no unclean thing, *2 Cor.6.18.* Fourthly, to be followers of God, seeing he is our father, *Ephes.5.1.* to be obedient children, taking heed of all lusts, *1 Pet.1.14.* to continue so doing to the end, and to overcome; otherwise he is not our Father, nor we his Children, *Rev.21.7.* If we desire that he should be our Father, first, we must be fatherlesse otherwise, *Psal.85.5.* Secondly, we must receive Christ, and then we shall have the power of calling him Father, *John.1.12.* Thirdly, we must get the Lord to say to our hearts, *Hos.1.10.* Fourthly, we must be sure that we be Peace-makers, *Matth.5.9.* Fifthly, we must love our enemies, and lend freely, *Luke 6.35.* Lastly, we must be the good seed begotten againe under the Kingdome of grace, *Matth. 13.38.*

Q. 139. *Why our Father, not my Father?*

A. We may pray also my Father, *Luke 15.18.* and we are taught to doe so in private, *Matth.6.6.* for, first, Nature teacheth that the creature should have a particular propriety in God whom it calleth upon, *Gen.1.6.* Secondly, we have need of a particular propriety in God, that we may strengthen our Petition, *Luke 15.19.* Thirdly, that we may come thankfully before him, *Rom.1.8.* Fourthly, that we may come with filiall affections, and never run away from him, *Ier.3.19.* but our Saviour puts it in the Plurall number; first, because we are to pray with others, *Acts 20.36.* Secondly, we are to pray for others, *Iam.5.16.* Thirdly, to teach us to love one another, and not to deale unbrotherly one with another, *Mat.23.16.* Fourthly, to shew us that God is universally a Father to all his elect, and he is not like an earthly Father, that hath but one Blessing, or few blessings, *Gen.27.38.* nay, though all the company that joyne with us in Prayer, be not adopted unto God; yet if two or three by the mouth of the company, may pray, *Our Father, Ista.63.16.* the meeting is denominated a congregation of Saints from them two or three, *Psal.149.1.* there is a communication of the phrases: the mouth of the assembly knowing there be some wicked, though some be not, yet by the communication of phrases, he may say, *We have done wickedly,* though neither himself, nor many of the company have done so, *Nahem.9.33.* Besides, God is in a generall sence the Father of such as are rebellions, *Isa.1.2.* and they may equivocally be said to be in Christ, *John 15.2.* and stand in him both

Q. 140. *What is the meaning of Heaven in Prayer?*

A. Heaven signifies, first, the region of the aire, *Isa.8.7.* Secondly, the place of the Sunne, Moone, and Planets, *Gen.15.5.* Thirdly, the Church of Iesus Christ, *Rev.12.7.* Fourthly, the blessed Angels, *Job.15.15.* Fifthly, God himself, *Dan.4.26.* Sixthly, the habitation of Gods holinesse, where the glorified Angels are in blisse, and enjoy the beatificall vision of God, and so it is meant

meant here especially, *1 King. 8. 20.* which is called the third heaven; *2 Cor. 12. 2.* here above all other created heavens. *Eph. 4. 10.* it self being a created thing too. *Hebrews 11. 10.* Gods childrens house and home. *2 Cor. 5. 2.* Gods holy hill. *Psal. 24. 3.* from whence he bleisset his People. *Deuteronomy 33. 17.* where he sitteth as a great Prince on his throne. *Psal. 11. 4.* and he is said to be in heaven; first, to strike reverence into us. *Isaiah 65. 2.* Secondly, to let us understand, he can do whatsoever he will. *Psal. 115. 3.* Thirdly, to lift and raise up our hearts in prayer. *Psal. 123. 1.* Fourthly, to shew how infinitely he is above us, his thoughts above ours, his motions above ours. *Isaiah 55. 9.* Fifthly, to expresse Gods condescending goodnesse, that he being in heaven will deigne to look upon a poore soul. *Isaiah 66. 1. 2.* and yet God is not confined to heaven, as though he were there only. *Psal. 139. 7. 8.* No, he fills heaven and earth too. *Jeremiah 23. 24.* and the whole world is not able to contain him. *2 Chron. 6.*

141. For the first Position, Hallowed be thy Name; what is the meaning of Name here?

1. First, the Lord himselfe, his very Person and nature, *Deut.* 28. 38. for Name is often put for ones person, *Acts* 1. 15. so also, *Rev.* 3. 4. Secondly, Gods attributes, *Exod.* 34. 5. Thirdly, Gods essence, that he should have in all the world, *Psal.* 8. 1. Fourthly, Gods worship, *Gen.* 4. 26. Fifthly, any of Gods works or word, or any thing whereby he is known, *Exod.* 26. 7. His name is *Jeſuſ*, the Lord, *Isaiah* 42. 8. or I am that I am, *Exod.* 3. 13. 14. As Christ said of himselfe before *Abraham*, *Mat.* 23. *John* 8. 58. The most High, *Psal.* 92. 2. *El*, Goddeth, or the Almighty, or the All-sufficient, *Gen.* 17. 1. He hath sweet names in the new Testament, the God of Peace, *Romans* 15. 33. the God of Patience and Consolation, *verse* 5. the father of Mercies, and the God of all Comfort, *Corinth.* 1. 3. &c. Indeed Gods name is unutterable, no word is able so expresse who he is, *Proverbs* 30. 4. It is transcendent above all Names, *Phil.* 2. 9. and Wonderfull, *Isaiah* 9. 6. and Secret, *Judges* 13. 18. and hence is it, First, that no name is able sufficiently to set him forth, *Gen.* 32. 29. Secondly, his name is expresse by negatives, to shew that we can rather tell what is not his name, then what it is, Immortall, Invisible, *1 Tim.* 1. 17. Unsearchable, *Psal.* 147. 3. Infinite, *Psal.* 47. 5. Thirdly, his Name is borrowed from his effects; God that made the world, *Acts* 17. 24. and from his back-parts, *Exod.* 33. 2. 4. Fourthly, figurative, and not proper, *Exod.* 15. 3. *Proverbs* 8. 10. O then! God being to great what a condescending goodnesse is in him to take upon him such a poore name as this, *Our God*, the God of *Abraham*, *Exod.* 3. 15.

142. Why Hallowed or Sanctified rather than glorified why is that word used rather than this?

1. Because Gods holiness is the cause why we should glorifie him, *Exod. 15. 11.* Secondly, because Gods greatness most appeareth in his Holiness, *Isaiah. 12. 6.* and so doth his might, *Lev. 1. 49.* and therefore we call Kings Sacred and the greater a person is the more sacred, and therefore of all creatures the Lord made his Angels most holy, *Lev. 9. 26.* Thirdly, Gods holiness is the beauty and lustre of all his Attributes, *Pl. 96. 9* say it is the beauties, *Pl. 110. 3.* Fourthly, when the Angels would pick out an attribute to glorifie God most in, they chose his holiness, Holy holy holy not glorious glorious glorious, *Isa. 6. 3.* Fifthly, we cannot glorifie God, except we be holy, *2 Pt. 2. 9* say, it is rather an obscuring of God glory, when a prophane soul praifeth him and therefore our hearts & our tongues & conversations must be holy, *1 Pt. 1. 16.* we must sanctifie him in righteousness, *Isa. 16.* not as though we can

put holiness upon God that he had not before; in this case we had need that he should sanctifie us, *1 Thess. 5. 23.* but we must make his name to appeare to be holy by our doings, *Isa. 29. 23.*

Q. 143. For the second Petition, thy Kingdome come, what say you of that?

A. God hath a four-fold Kingdome. First, the kingdom of his Power, whereby he is over all, *1 Chron. 26. 11.* and ruleth over all, *Psal. 103. 19.* and reigneth in the Kingdomes of men, *Dan. 4. 32.* and hath the keyes of hell and death, *Rev. 1. 18.* Devils, and reprobates, and all shall bow to this Kingdome passively, as well as the good Angels and elect actively, *Rom. 14. 11.* though they yet say he shall not reigne over them, *Luke 19. 14.* Secondly, the Kingdome of his Gospel, whereby he reignes over the Christian world, both good and bad, *Matthew 13. 47.* which God threatens to take away, when people are unworthy, *Mat. 21. 43.* which is called a Kingdome, because it offers men a Kingdome, *Matthew 4. 17.* and because by it Christ reignes in his Saints, *Rev. 15. 2.* and in his enemies too, but in a different manner, *Rev. 19. 15.* Thirdly, the Kingdome of his grace, whereby he rules onely in his elect; for this Kingdome is within them, *Luk. 17. 21.* consisting in righteousness, and peace, and joy, *Rom. 14. 17.* bringing every thought into obedience, *2 Cor. 10. 5.* and making them Kings too, *Rev. 1. 6.* and to rule as it were with God, over sinne and the world and the Devil, *Hos. 11. 12.* and this Kingdome is not of this world, *Joh. 18. 36.* Fourthly, the Kingdom of glory, that flesh and blood cannot enter into, *1 Cor. 15. 10.*

Q. 144. For the third Petition, Thy will be done, what say you to that, why is Gods will so much to his Kingdome?

A. First, because the greater his Kingdome is, the more he stands upon his will, we see this in earthly Kings, *Dan. 11. 3.* Secondly, because the doing of Gods will is the giving the glory of his Kingdome unto him, *Hos. 13. 21.* Thirdly, because by doing of his will we shew that he is our God and King, *Psal. 143. 10.* because by doing of his will, we shew that we are worshippers of him, *Joh. 3. 31.* Fourthly, hereby we shew that as God is a great God, so he is great with us; as *Moses* was great with the Egyptians, because he could borrow of them whatsoever he would, *Exod. 11. 3.* Why did *David* greatly praise God, and give him whatsoever obedience he would, because God was great with him, *Psal. 143. 13.* Fifthly, because by doing of Gods will we may enter into Gods Kingdome, *Mat. 7. 21.* Lastly, this is to be men after Gods own beare, when we fulfill the Lords will, *Acts 13. 22.*

Q. 145. Hath God such a will in him, as he calls a conditionall will; as for example, Thou wilt all mens salvation if they repent?

A. Properly, they cannot be a conditionall will in God. First, because such a will supposeth a superiour that may hinder, *Acts 18. 21.* Secondly, it supposeth ignorance how things may fall out, as *Abraham* willed his servants to fetch a wife for *Isaac* out of the land of his kindred, *Gen. 24. 4.* If she were willing, *verse 8.* neverthelesse improperly it may be given to God, nor as though his will can have a condition, for that is the property of a created will to have a condition of it, *Job. 4. 15.* but because the thing willed of God may have a condition, *Isa. 7. 9.* Now, that the Lord may be said to have a conditionall will in some sense is plain. First, because he is said to will the connexion of things, when he doth not will the things a sunder; and therefore he wills them onely upon the condition of a connexion, God would have all men to repent, and come to the knowledge of the truth, *1 Tim. 2. 4.* Secondly, because he is said to will the salvation of all believers, and true penitent persons; and therefore if a reprobate do believe, he willet his salvation, *1 Kings 11. 38.* This is true of God towards a reprobate, if thou wilt obey me I will blesse thee, *Deut. 32. 13.*

Q. 146. What say you of Gods simple and positive will?

A.

A. God willet a thing simply two wayes: First, by purposing and decreeing, *Rom. 9. 11.* either to be wrought by himself, which is his working will, *Eph. 1. 11.* and so he willet his elect to believe, and to be saved, *Act. 13. 48.* of to be done by another. *Act. 4. 28.* and so he willet the hardening of the reprobate, *Rom. 9. 17, 18.* Secondly, by liking and approving, which is the will of his word, *Psal. 40. 8.* which telleth us what is acceptable unto God, *Rom. 12. 2.* and thus he willet every man to repent, *2 Pet. 3. 9.* and all men to come to the knowledge of the truth and to be saved, *1 Tim. 2. 4.* even those that finally will not, *Mat. 23. 37.* hither is referred that distinction of Gods will either secret, or revealed, *Deut. 29. 29.* Not as though God hath two wills, for it is an imperfection to have two wills, as it is an imperfection to be of two minds, *1 am. 4. 8.* it argueth a change, *Act. 28. 6.* but it is one and the same will, whereof one part is secret and unknown, the other revealed, *Heb. 11. 8.* he revealed part and all was once kept secret and unrevealed, *Rom. 16. 25.* and God revealeth it two wayes. First, in his word, whereby Christ revealeth the will of his father to his people, *Mat. 11. 27.* Secondly, in the event of things; as for example, I do not know whether it be Gods will that I shall be persecuted for the truth to morrow, yet it is secret; but when I see that it is so come to passe, the event doth reveale it to be the Lords will, *1 Pet. 3. 17.*

Q. 147 What say you of Gods secret Will?

A. It is not for us to know it, *Act. 1. 7.* nor aske after it, *Judg. 13. 18.* nor pry into it to search it, *Isa. 40. 28.* A man is very chary of his secrets; Suppose one should know them, yet he taketh ill that he should reveale them, *Pro. 21. 1.* wouldst thou know when it is Gods will thou shalt dye or be sick? nay stay till himself is pleased to reveale it, who made thee of his counsell? *Rom. 11. 34.* when Gods will of command is revealed, it is nothing but unbelief to be inquisitive what is issue and event shall be, *Mat. 6. 20.* nay to be doubting about it, it is unbelief, *Mat. 14. 31.* The prying into Gods secret will about issues, and the suffering of thy heart to be questioning it, is the cause of most of thy finnes: the Lord had revealed his will unto *Jonas*, that he should go and preach to *Ninivch*, *Jon. 1. 2.* Now *Jonas* questioning what Gods will was the issue should be, may be they will put me to death, may be the Lord will spare them, and then I shall be counted a false Prophet; this made him fly away to *Tarsis*, *Jon. 4. 2.* nay, it is the cause of most errors of some, when a part of Gods truth is revealed enough for faith and salvation, *Joh. 20. 31.* but when people will be tampering beyond, no wonder if they erre, for Gods judgement is unsearchable, *Rev. 11. 33.*

Q. 148 What use do you make of Gods secret will?

A. First, in all our intentions we must be carefull to insert this, If it be Gods will, *1 am. 4. 13, 14, 15.* either implicite, *1 Cor. 11. 34.* or expressly, *Act. 18. 21.* for there may be a thousand counsels in our hearts, but none of all can stand, but that which is appointed in heaven, *Prov. 19. 21.* Secondly, we must never be over earnest in our undertakings, lest Gods will coming forth to the contrary, puts us to discontent and vexation, *1 Kin. 21. 4.* Thirdly we must labour to be provided for whatsoever may break our purposes off, *Joh. 11. 1.* If it be Gods will our purposes shall never take effect, he hath many wayes to do it, *Isa. 59. 10.* by suffering us to be inconsiderate, *Proverbs. 15. 22.* by taking us away before we effect that we purposed, *Psal. 146. 4.* what a pitifull case had *Jona* had been in, if he had not been provided for all? may be he aimed to be next *David* when he came to the crown, *1 Sam. 23. 17.* but before he came he was dead, *1 Sam. 31. 2.* Fourthly we must beware that we run not against Gods revealed will, rather then suffer our purposes to be frustrate: the old Prophet of *Bethel*, when he had a purpose to get the Prophet of *Judah* home to his house, rather then he would be hindered of his purpose, he told a wret-

ched lye, *1 King. 13. 18.* The unjust Steward having a purpose to live and make himselfe friends, rather then he would be hindered of his purpose, he would conzen his Lord, *Luke 16. 4.* Fifthly, we must be ready to submit to Gods will, against it comes to be revealed what it is, *Mat. 21. 4.* Sixthly, we must remember that even our own hearts cannot will as we list, but as God list, *Prov. 21. 1.* nor our tongues answer as we list, though we have what to answer, but as God lists, *Proverbs 16. 1.*

Q. 149. *What pray we for in this Petition, thy Will be done?*

A. First, That we may renounce our own will, *Mat. 26. 39.* whether it be our carnall will, called the will of our flesh, *Eph. 2. 3.* which must be absolutely renounced, for it is contrary to the will of the spirit, *Gal. 5. 17.* or our naturall will, whereby we will life and maintenance, and freedom from sorrow; and this we must renounce respectively, namely when Gods will stands in competition, *Iohn 5. 30.* Secondly, we pray that God would make us content with his will, whether it be disposing of our allowance, *Heb. 13. 5.* or correcting us for our finnes, *1 Sam. 3. 18.* Thirdly, we pray that God would enable us to do his commanding will, *Psalms 143. 10.* Fourthly, we may do it, as Gods Angels do, *Psalms 103. 20.* that is, first readily, without delay, *Psalms 119. 60.* Secondly, willingly, *Psalms 40. 8.* that it may be our meat to do it, *Iohn 4. 34.* Thirdly, constantly, *1 Chron. 28. 7.* Fourthly, faithfully, not picking and choosing, but all the Lords will, *Mat. 13. 22.*

Q. 150. *What say you of the will of Gods word or command, is it the Lords will that men shall do it or else not is unto them?*

A. Yes, for that is his will by force of a law, *Rom. 2. 18.* and the businesse that he bids men to do, *Luke 2. 49.* and what ever prophane wretches think, he will for a certain require it, *Psalms 10. 13.* and if men will not do it, he himself will see it done one way or other, *Exod. 21. 28.* Gods word must needs be his peremptory will, first because it is his pleasure, *Exod. 10. 11.* Secondly, because he engages his glory upon it, and therefore he wills it above heaven and earth, *Psal. 148. 13.* he will sooner let heaven and earth come to nought, then any title of his word not be done, *Mat. 5. 18.* his wisdom is engaged upon it too, and therefore it is called his wisdom, *Prov. 2. 3.* his holinesse is engaged upon it too, and therefore it is called the word of the holy one, *Iob 6. 10.* and his power too, and therefore none that neglect it shall escape, except they be stronger then he, *1 Cor. 10. 22.* and his greatnesse too, his greatnesse is stamped upon every jot of his word, *Hab. 8. 12.* Thirdly, its a signe how strongly the Lord will eth his word, by the greatnesse of the rewards that he propounds to them that keep it, *Psal. 119. 11.* and by the greatnesse of the plagues that he threatens to them that will break it, *Deut. 28. 59.* Fourthly, it appears by the Lords importunity whereby he wooeth us to do it, *Mat. 23. 37.* Fifthly, by the cost he was at to purchase his word; he delivered his own Son up unto death to procure us this will and testament, *Heb. 9. 16.* and therefore how shall they escape that are stubborn against it and flight it? *Heb. 2. 2, 3.*

Q. 151. *What motives are there to persuade us to do the Lords will?*

A. First, if we do the Lords will, the Lord will heare our prayers, *Iob 9. 31.* Secondly, if we do the Lords will, we shall abide for ever, *1 Iob 2. 17.* Thirdly, the doing of Gods will puts a great Nobility upon us, *Mark 3. 35.* Fourthly, hereby we shew our selves to be the servants of God, *Ephes. 6. 6.* Fifthly, to do the Lords will, is a sign of one that shall enter into heaven, *Mat. 27. 21.* Sixthly, by so doing we please God, *Heb. 13. 1.* when we do our own will and not Gods, we exalt our selves above God, *Dan. 11. 36.* We said in our Baptisme, that we would do the Lords will; and therefore if we will not, we are lying children, *1 Jo. 30. 9.*

Q. 152. *The fourth Petition is, Give us this day our daily bread; what is meant by Bread here?*

1. First, bread is left in particular, 2. Kings. 4. 42. which strengthens mans heart, Psalm 104. 15. Secondly, that and also any other food, Gen. 3. 19. any meales meet, 2. Kings. 6. 12. even flesh too, Gen. 28. 5, 7. and rayment too, and whatsoever our natural life needs, Eccl. 1. 2. even all outward things, Gen. 40. 20. for not only food, but rayment and warmth and outward comforts do feed us; a man may be starved with cold; and therefore whatsoever helps to satisfie the desire of nature, may be called Bread, Prov. 20. 13. Fourthly, it signifies spiritually Christ too, John 6. 51. and his Word, Amos 8. 11. and his Grace, 1 Cor. 5. 8. and his Promise, Math. 15. 26. But this spiritual bread is not here meant; we pray for spiritual bread in the other Petitions, here only for our daily sustenance, Luke 11. 3. Indeed it is good to raise up our meditations from hence unto supernaturall meat, John 6. 27. Fifth, because man li- veth not by bread onely, but by every word of God, Math. 4. 4. Secondly, because a wise man looketh higher then the food of his carcase, Prov. 30. 8. neither is the Sacramentall bread here meant; for that we pray for in the fifth Petition, it being the sealing of the forgiveness of our sinnes, Mat. 26. 28.

Q. 153. What doth thou teach us, That our Saviour bids us pray for Bread, and not for dainties and abundance?

A. To teach us, that having food and rayment, therewith to be content, 1 Tim. 6. 8. First, because our life does not consist in abundance, Luke 12. 15. Secondly, because there is danger in abundance, especially when we are eager to have it, Prov. 30. 8. An estate may be too great, as a shoe may be too bigge, or armour may be too great, and then it hindereth one in the using of it, 1 Sam. 17. 59. Riches accidentally make it harder for one that goes to hea- ven, Math. 19. 24. Thirdly, if we be not content with such things as we have, be they never so little, we will never be contented but covet more and more, Heb. 13. 5. Fourthly, we are citizens of heaven and strangers here below; and therefore it doth not become us to be having and having, Heb. 12. 9, 10. If we can say, *This Lord is my portion*, we have a goodly heritage, Psal. 136. 6. and therefore we should pray onely for the things that are necessary, Math. 6. 32. Now those things are necessary, that are necessary, first, unto nature; nature requires some food or rayment, or else it will pine, Lam. 4. 4. Secondly, unto our vocation, as Books to a Schollar, instruments to a Carpenter, meaner meanes to people that are of a meane calling, greater to Lords and to Kings; give me not poverty, sayes the King, because his calling called for more meanes then so, Prov. 30. 8. Thirdly, necessary to our charge, whether it be a great charge or small, 1 Tim. 5. 8. Fourthly, that which is apparently necessary for time to come too, 2 Cor. 12. 14. when Joseph fore-saw a great famine, he laid up afore hand, Gen. 41. 48.

Q. 154. Why must we pray for temporal things, or for the creatures of God?

A. First, because rayment is good, and food is good, and every creature of God is good, 1 Tim. 4. 4. Secondly, they are usefull to many duties, and to the duty of hospitality, Rom. 12. 13. of owing nothing one to another, Rom. 13. 8. of honouring God, Prov. 3. 9. Thirdly, they are necessary with necessity of need, Mat. 6. 32. and with the necessity of convenience, Prov. 30. 8. Fourthly, the want of them is great temptation to many sinnes, Prov. 30. 9. and the very Lyons, Psal. 104. 25. and the Ravens teach us to call upon God for them, Psal. 147. 9. For though we love them too well, 1 John 3. 15. and are too apt to labour for them, John 6. 27. and to pray carnall prayers for them, Hos. 7. 14. yet we had rather get them any way then by Prayers; as by cares, Luke 21. 34. by taking thought, Math. 6. 25. by unlawfull and unrighteous courtes, Luke 16. 9. First, because as long as we think we can help our selves, we love not to be beholding to another; and therefore the Apostle is faine to exhort us to pray to him, Phil. 4. 6. Secondly, because we cannot abide to stand to Gods allowance, as we must if we would get them by prayer, John 15. 4.

Thirdly, because prayer is too holy a course for our corrupt nature to come by them, *1 Tim. 2:8*. Fourthly, because God indents with us to glorific him, if he give us any thing by prayer, *Psal. 50:15*. but we should pray for them, *Gen. 28:20*. First, because that is the way to have it sanctifiedly, *1 Tim. 4:5*. and secondly, without falling into temptation about them, *Matth. 26:41*. And thirdly, most honourable, for it is the honour of our maintenance, as it was of Christs, if they come down from heaven, *Joh. 6:33*.

Q. 155. The text saith our bread, it speaketh of a title we have to the Creatures; what say you of that?

A. There is a two-fold title to the Creatures. First, a spirituall title, whereby they are ours, if they be ours by being in Christ, *1 Cor. 3:22*. Secondly, a civil title, as by descent of inheritance, as *Naboths* vineyard was his, *1 Kings 21:3*. Or by purchase, as the field of *Ephron* was *Abrahams*, *Gen. 23:16, 17*. or by honest labour, and covenant between man and man, as the party-coloured Sheep were *Jacobs* sheep, *Gen. 30:40*. The wicked have not a filiall title unto them, because he whom they are without, is heire of all things, *Heb. 1:2*. They onely have title to them which have faith to overcome, which the wicked have not, *Rev. 21:7*. Title unto the creature is not founded upon Nature, *Gen. 1:29*. but upon the Image of God in righteousness and true holinesse, which the wicked have not, *verse 26*. and yet, First, they have a gift of Providence; though they have forfeited Gods creatures, yet God does not presently seize upon the forkiture, but continueth the old gift in *Adam*, *Psal. 115:6*. Secondly, a co-gift as it were, by reason of cohabitation with the godly, *Deut. 32:14*. Thirdly, a sufferance rather then a gift, to be as rods for the righteous, *Jer. 17:6*. Fourthly, a conditionall gift, upon condition that they will repent and believe in Christ, otherwise the creatures will turne to a curse to them; *Joh. 20:14*. if they doe eat, they sinne because they cannot eat with faith, *Rom. 14:23*. if they doe not eat, they sinne too, because then they should murder themselves, which they must not, *Acts. 16:34*. As *Simon Magus* if he should pray he should sinne, by praying without the spirit, if he should not pray he should break the commandement of prayer; and yet *Peter* bid him pray, *Acts. 8:22*.

Q. 156. It seemes then that the Anabaptists, conceipt is most false, that all things are common, and that we cannot say this is ours, and that is yours; Give us this day our daily bread.

A. Yes, for first, the Law sayes thou shalt not steale, *Exod. 20:15*. Secondly, the Lord sayes we must work, and earne and eat our own bread, *2 Thes. 3:12*. Thirdly, the Scripture speakes often of proprieties, a good Bishop rules well his own house, *1 Tim. 3:4*. *John* took *Mary* into his own house, *Joh. 19:27*. Fourthly, the action of buying and selling does also prove it; Christ bid his Disciples to buy meat, *Joh. 4:8*. Fifthly, the Gospel relates divers rich men, if there were a community, no one should be richer then another, *Ioseph of Arimathea* was rich, *Matth. 27:57*. the Eunuch was rich, *Acts. 8:27*. *Paul* does not advise rich men to make all away they have, but not to trust in their riches, *1 Tim. 6:17*. Sixthly, the duty of being liberall supposes a propriety; for then is a man liberall, when he gives bountifullly of his own, *2 Cor. 9:6*. when one beggeth of us, and we let him have, we are said to give, *Matth. 6:42*. First, because so is Gods institution at the first, *Acts. 16:27*. and a division of goods and inheritance is Gods Ordinance, *Deut. 32:8*. Secondly, so is Gods providence, he maketh rich as poore: *Prov. 22:2*. Thirdly, it is not man's sinne when he counts his goods his own, or his house his own; *Simon* had a house of his own, *Acts. 10:6*. *Marys* house of her own, *Acts. 12:12*. *Philip* had a house of his own, *Acts. 21:8*. It is true, first, we are all one in Christ, in regard of spirituall life, but not in civill life, *Gal. 3:28*: for some are Masters, and some servants, *Ephes. 5:5*. some rich, some poore, *Mar. 26, 11*. Secondly, there

there must be a communion of charity, but not such a communion as is contrary to all propriety. *Heb. 13. 16.* nay this kind of communion supposes a propriety. *Prov. 5. 16. 17.* Thirdly, the Gospel commands a readiness to forsake all that we have when we are called, but not alwayes an actual forsaking of all. *Luke 14. 33.* Fourthly, the Church may stand in need of a community of good. *Acts 2. 44.* and that all goods should be common. *Acts 4. 32.* and yet that doth suppose, first, that our goods are our own, and in our own power to make common. *Acts 5. 4.* Secondly, not a necessity, but a freewill of giving. *2 Cor. 9. 7.* Thirdly, it was onely by accident, in regard of the multitudes of poore Believers. *Luke 11. 33.*

Q. 157. *Why pray you not for weekly or yearely bread, but give us this day our daily bread?*

A. That we may not be solicitous for to morrow; for first, this day will afford us businesse enough to doe, we had not need to preoccupate for the morrow. *Matth. 6. 34.* Secondly, if we be carefull for the morrow to day, we shall be forced to care for it twice, and therefore let us take care for to day, and to morrow, for to morrow. *Matth. 6. 34.* Thirdly, we need not to morrow, till to morrow is come; it is onely this day that is the season of our need. *Psal. 145. 15.* Fourthly, it is the act of Faith to live from hand to mouth, and it is against faith to be thoughtfull for to morrow. *Matth. 6. 34.* not, but we may provide for to morrow. *Gen. 30. 30.* When the Lord giveth us this day a surplus for to morrow, faith alloweth this. *1 Tim. 5. 8.* Again, the Lord teacheth us to pray every day, for every dayes blessing; for first, Gods mercies flow not from him all at once, but some to day and some to morrow. *Psal. 68. 19.* for they flow from him as water from a fontaine. *Psal. 36. 9.* some grace to day, and new to morrow. *Zechar. 13. 1.* Secondly, the covenant of Grace requireth that we should live to it continually. *1 Thess. 17.* Again, to shew the sicklenesse of our life, for what is it? *1 Jan. 4. 14.* *John. 8.* though now well, yet look upon *this Day* as the day of his death. *1 John. 3. 14.* for first, we may dye to day, we doe not know when. *Gen. 27. 2.* Secondly, if we doe not dye to day, yet if we be plodding now for to morrow, it will make us the more unwilling to dye to morrow. *1 Jan. 4. 13.* Thirdly, the not thinking of Death as a thing present, makes one the more subject to sinne. *Amos 6. 2.* Again, to teach us to look out for heaven, which is not for a day, nor for a yeare, but for ever. *Iohn 6. 27.* an Immortall inheritance. *1 Pet. 14.*

Q. 158. *If our daily bread be ours, why doe we beg it? and if we beg it, how is it ours?*

A. It is the gift of God. *Psal. 146. 7.* though the materiall cause of it be from below, yet the efficient cause is from above. *1 Jan. 4. 17.* say, if we be his children, first, it is the gift of his everlasting mercy. *Psal. 136. 27.* Secondly, as an appurtenance together with Christ. *Rom. 8. 32.* as an addition to the Kingdom of God. *Matth. 6. 33.* Indeed he would have us make it ours, first, by believing in Christ. *1 Cor. 3. 22.* Secondly, by honest labour. *2 Thess. 10.* and yet though we get it by gifts from friends, or by our own industry and labour, yet it is he doth give it unto us. *Deut. 8. 17. 18.* and then doe we acknowledge it to be his gift, when we doe shew it by our Prayers; and our dependance upon him, using it to his glory. *1 Pet. 2. 8.* and because that givers among men never want beggers, we should be suitors unto him for these things, for he is the hearer of Prayers. *Psal. 64. 2.* Again, if he be a giver, we must not have an evil eye, though he give others more, us lesse. *Matth. 20. 15.* again, if he be the giver, we should not lay out his gifts upon that which will not profit us, but use them to our good. *1 Jan. 5. 2.* Again, if he be the giver, we should say of every thing that we have, this is Gods mercy; of every morzell of bread, this is Gods mercy; of every nights sleep, this is Gods mercy; the Lord curseth people when he renders them their desire;

Psal.

Psal. 28. 4. again, if these be his gifts, then they cannot help our needs further than his influence is in them. *David* had clothes, food, drink, and yet he could finde no way to get wealth; *King* 1. 13. and though he had a hundred yet we have need to pray for them as though we had them not; & thus with our sins they are and they are not; *Prov.* 23. 5. gained yet, and so them as thou hast, and so *Q. 113. Forgive our debts; why are sinners called debtors?* *Ans.* 1. Because they are debts that are owed for so good works as are debts as to love one another; *Rom.* 13. 8. not to live after the flesh; *Rom.* 8. 4. to publish the Gospel; *Rom.* 1. 4. but because they are debts owed and not paid. *Matth.* 18. 27. First, they are called debts, because God is their creditor; *Luke* 7. 41. Secondly, because we are indebted to his justice to pay the utmost farthing; *Matth.* 5. 29. and therefore it is a misery to be a sinner; *1 Sam.* 21. 3. for, first, he loves not to come into Gods presence, except he be brought; *Matth.* 18. 24. Secondly, he loves to be shifting with God; as the unjust steward; and the debtors were agreed to cozen their master; *Luke* 16. 9. Thirdly, he is apt to leave the surety in the lurch; *Prov.* 22. 26. Fourthly, he is subject to be affected of Gods justice, as a debtor is of mans; *King* 4. 1. *Matth.* 18. 27.

Q. 116. What is Sinne? *Ans.* 1. The transgression of Gods law; *1 John* 3. 4. whether by omitting of what is commanded; *Matth.* 23. 14. 2. or by committing of what is forbidden; *Jer.* 2. 13. or by failing in manner of doing it; for in every thing we doe, be it materially never so good, we doe sinne; *Gal.* 7. 20. whether it be in essentials, as *John* 8. 1. obedience is called murder; *Hos.* 1. 4. or in some circumstantialls, as *Rebekah* desiring that *Jacob* might have the blessing; there was a lye cleaving to it; *Gen.* 27. 15. whereby the person becomes guilty; *Ezek.* 12. 4. both with the guilt of offence; *1 Cor.* 11. 29. the sinne being laid to his charge; *Matth.* 6. 6. and with the guilt of death and damnation; *Rom.* 1. 18. by which two guilts, as with chains, the soul is bound in heaven and in earth; *Matth.* 16. 19. and the Conscience defiled; *Tit.* 1. 5. which can never be purged again but by the blood of Christ; *1 John* 1. 7. besides, sinne leaves a blot and an uncleanness behind it upon the soul and all the whole man; *Matth.* 1. 5. *1 John* 1. 7.

Q. 117. What are finnes? *Ans.* 1. Those which are venial; and do not deserve hell? *Ans.* No; *Matth.* 1. 19. though it be but the least breach; but of one jot of Gods Law; *verse* 18. or but an idle word; *Mat.* 12. 30. or but a lust; *Rom.* 7. 7. though it be but in the least thing; *Gal.* 3. 10. the Lord doeth not say, the wages of a great sinne; but sinne is death; *Rom.* 6. 23. he does not say, thou shalt not steale a pound; or a shilling; but thou shalt not steale, though it be but a farthing; *Matth.* 1. 9. 18. It is a cursed speech; is this such a matter as be the matter never so little, that is not in but the heaviest of the will; *Matth.* 1. 1. 1. muchness of will aggravates any sinne exceedingly; *1 John* 1. 20. When people say, we will not doe that and thus; or we will doe thus and thus; *Jer.* 1. 16. for against whom dost thou sinne? *Isa.* 57. 23. against whom dost thou sinne? *Psal.* 145. 3. and thou art nothing to him; *Daniel* 3. 5. and best thou nothing in his hands thy breath is; *Dan.* 3. 23. and yet finnes are not all equal; *Luke* 12. 47. 48. and though all finnes be mortally yet by reason of Gods mercy; all finnes are not into death; *John* 5. 16. namely when a man sinne Christ, then no sinne can damn him that he hath committed; *Rom.* 8. 1. against some finnes are little in comparison of other some; *Ezek.* 1. 16. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. 118. How can a sinne be said to be mortal? *Ans.* 1. By committing of it; *1 John* 1. 10. or by being accessory to anothers committing of it; *1 John* 1. 10. by teaching others to sinne; *1 John* 2. 1. or by commanding others to sinne; *1 John* 1. 3. or by aiding others to sinne; *1 Kings* 2. 23. or by giving others a full example; *Gal.* 2. 14. or by conniving; *1 Sam.* 2. 23. or by remission of reprieving finnes, so as the reprov'd never the more restrained; *1 Sam.* 3. 13. or

or of too little preaching to the Conscience, *Ezek* 33.6. or by keeping company with them that doe sinne, *Rom.* 1.32. or by being anothers instrument in sinning, *1 Sam.* 22.18. or by feeding upon siones of others, *Hos.* 4.8. Secondly, originall sinne is made ours, by being conceived in it, *Psal.* 51.5. and both of the flesh, *Iohn* 3.6. not by imitation onely, for First, sinne entred into the world by one man, and not by every man, *Rom.* 5.12. and we were all dead in Adam before we could imitate him, *1 Cor.* 15.22. or sinne after his similitude, *Rom.* 5.14. Secondly, originall sinne is before actuall, for First, we are uncleane before actuall issue from us, *Iob* 14.4. Thirdly, we are sinners from the womb, and therefore before we doe actually imitate our Parents, *Psal.* 58.3. Indeed the actuall sinnes of our parents are not made ours but onely by imitation, *Ezek.* 18.14. and yet even they too thus farre are ours, as that we are to be specially humbled for them, *Ier.* 3.25.

Q. 163. *Forgivenesse of sinne being there put by a Synecdoche, the part for the whole, the whole being Iustification, tell me what is Iustification?*

A. First, it is a free act of God, *Rom.* 3.24. Secondly, looking at his own grace, and not at any good works in man, *Rom.* 11.6. Thirdly, whom he considereth as formally a sinner, or ungodly, *Rom.* 4.5. Fourthly, whereby he freeth him from the Law, and from sinne, and from death, *Rom.* 8.2. and maketh him righteous in his accompt, *2 Cor.* 5.25. Fifthly, for Christ his sake, *verse* 19. Sixthly, apprehended by faith, *Rom.* 5.1. and therefore justification consisteth of two parts, *Zach.* 3.4. The first is the not imputing of sinne, *Rom.* 4.8. the second, is the imputing of righteousness, *verse* 6. for Christ hath done two things; First, he hath made reconciliation for sinne; and secondly, he hath brought in everlasting righteousness, *Dan.* 9.24. And therefore the Scripture doth not meane that Justification is onely by Christs passive obedience, when he saith, *It is by his blood*, *Rom.* 5.9. but it is also by his active Obedience, *verse* 19. whereby he fulfilled all righteousness, *Matth.* 3.15. and the Law, *Rom.* 10.4. being made under the law for that purpose, *Gal.* 4.4. he fulfilled not the law for himself, for the qualification of his Person, that he might be a holy Sacrifice for sin, for he was originally holy, being *Iesus Christ* the Righteous, *1 Iohn* 2.1. himself had no need to be turned over to the Law; by reason of his hypostaticall union, he was holy from the womb, *Luke.* 1.35. and therefore he put himself under the Law to fetch Righteousnesse from thence, for his redeemed ones, *Gal.* 4.5. he did all that he did for them, and suffered all that he suffered for them. Nay, he was born for them, as well as Crucified for them, *Isa.* 9.6. and he sanctified himself for them, *Iohn.* 17.19. and as he dyed for them, so he lived for them too, *Iohn* 14.19. His Incarnation, Birth, Circumcision, Baptisme, his life and conversation, and death, from the womb to the Crosse, all was for them, yea, selfe and all was for them, *Gal.* 2.20. Yea also he arose again for them, *Rom.* 4.25. & now liveth in heaven for them *Heb.* 7.25. and so well may he be called, *The gift of God*, *Iohn.* 4.10.

Q. 164. *Who is the Author of forgivenesse of sinne?*

A. God, even God onely, *Isa.* 43.25. First, because this is his glory; when *Moses* would faine see the Lords glory, *Exod.* 33.18. The Lord told him he was the forgiver of sin, *Exod.* 34.7. Secondly, he onely can forgive sinne, if one do forgive sinne that hath not a power to do it, it is nothing, *Marke* 2.7. Thirdly, sin is committed onely against God, *Psal.* 51.4. Fourthly, he onely can give the Conscience peace, *Rom.* 5.1. Though all the world should say, such a one is an honest man, such an one hath his sinnes forgiven him, his Conscience will misgive him for all that, except the eternall spirit let it on, *Heb.* 9.14. Forgivenesse of sinnes is in Christs name onely, *Luke.* 24.47. and through his Blood, *Matth.* 26.28. when God himselfe putt away a mans sinnes by it, *Isa.* 44.22. Indeed in a trespass are two things, first the obliquity or evil that is in it; Secondly, the hurt or detriment that redounds unto man by

it; as it is an obliquity; it is an aberration from Gods law, so onely God can pardon, it for it is he that pardoneth all sinne, *Jer. 33. 8.* as it is a hurt unto man, so farre as it concerns him, he may and must forgive it, *Mat. 6. 14.* and whereas it is said, that Gods Ministers may forgive sinnes, *Ioh. 20. 23.* That is onely declaratorily, as *Iohn* declared unto them whom he wrote his Epistle to, That their sinnes were forgiven them, that is of God, and not of him, *Ioh. 2. 12.* As *Nathan* said to *David*, *2 Sam. 12. 13.* Men cannot get the pardon of their sinnes as they list, *Alt. 8. 22.* Let men feare to sin against God, lest he say in his wrath, he will never forgive them, *Jer. 14. 12.* if people were sure of a pardon when they have sinned, it were another matter; but when they presume upon a pardon, and so sinne, the Lord saith he will disappoint them, *Deut. 29. 19. 20.*

Q. 165. Who be they that are the proper subjects of forgiveness of sinnes? I meane who are they that this article belongs to?

A. Not all but many, *Mat. 26. 28.* namely, the remnant of Gods heritage, *Micha. 7. 18.* The city of God, those that dwell therein shall be forgiven their iniquities, *Isa. 33. 24.* Indeed forgiveness of sinne must be preached in Christs name among all Nations, *Luke 24. 47.* according to the riches of his Grace, *Ephes. 1. 7.* for Christ is the Lambe of God that takes away the sinnes of the world, *Iohn 1. 29.* The Gospel is to be propounded to every creature, and it may so be, *Mark 16. 25.* but if any would partake of the forgiveness of sin, First, he must repentantly confesse his sinnes, *Ioh. 33. 27.* Secondly, he must be sensible of his spirituall captivity for the acceptable yeare of the Lord is for Captives onely, *Luke 4. 18. 19.* Thirdly, we must hungrily attend upon God in all his ordinances; and take heed of wilfull hardnesse of heart, lest God take an order with him that he never be forgiven, *Mark 4. 12.* Fourthly, he must not onely be Baptized, but also with the Baptisme of repentance, *Mark 1. 4.* Fifthly, he must give the godly good encouragement, that they may comfortably pray for him, *Iam. 5. 15.* Sixthly, he must be a meek and a patient man to forgive such as trespass against him, *Mark 6. 14.*

Q. 166. Who is the meritorious cause of forgiveness of sinne?

A. Christ, in whom God reconcileth his people to himself, *2 Cor. 5. 19.* for their sinnes were laid upon him, *Isa. 53. 5. 6.* He is the true hylope whereby their sinnes are purged away, *Psal. 51. 7.* He is the fountain set open for their uncleannesse, *Zach. 13. 1.* He is the Mediatour of forgiveness, *1 Tim. 2. 5.* not onely by way of supplication, *Iohn 17. 9.* as *Iohn* and the woman of *Tehrah* was to *David* for *Abalom*, *2 Samuel 14. 2.* not onely by way of intercession, *Hebrewes 7. 25.* as *Blasius* to *Herod* for the *Tyrrians*, *Acts 12. 10.* not onely by way of satisfaction, *Hebrewes 12. 24.* as *Paul* to *Philemon* for *Onesimus*, *Phil. 18.* but also an advocate to plead it, and sue it forth for them, *1 Iohn 2. 1.* Indeed forgiveness of sinne to us is an act of grace, if God take our sinnes, he doth it graciously, *Hos. 14. 2.* yet in regard that Christ hath made satisfaction, it is an act of justice, *1 Iohn 1. 9.* but first, our sinnes must be overwhelming burthens to us, and we must be sensible of our infinite need of a pardon, *Isaiah 40. 2.* otherwise when we make mention of a Mediatour in our prayers, it is not in truth, *Isa. 48. 1.* Secondly, we must be effectually called, *Heb. 9. 15.* Thirdly, we must be in Christ, for pardon floweth from union, and being in Christ, *Colos. 1. 14.* the effect whereof is a new Creature, *2 Cor. 5. 17.* Christ in one is the hope of glory, *Col. 1. 27.* Fourthly, we must have Faith, *Acts 13. 38. 39.* we must behold the Lambe of God, *Iohn 1. 29.* A Mediatour is not a mediatour of one, but supposeth two parties, and a consent on both sides, *Gal. 3. 20.* which is on Gods side by giving of Christ, and on ours by believing in Christ, *Iohn 3. 16.* and receiving of him by Faith, *Iohn 1. 12.*

Q. 167. What are the comforts of forgiveness of sinnes?

A.

A. First, it is a comfort that there is such a thing that when we have sinned, propitiation is possible. *1 John 1.2.* Secondly, that it is not onely possible there being such a thing, but that it may be applied unto us, if we come to take it at Gods hand. *1 John 1.9.* Thirdly, that it is universal for all sins. *1 John 1.8.* and all kinds of sins. *Exod. 34.7.* yet though they be lesser sins, or crimson sins. *Lev. 1.8.* Fourthly, that it is accompanied with the healing of sin. *100. Psal. 103.2* and the subduing and killing of it. *Psalm 119.* with the changing of ones mind and disposition, and making him repent that ever he committed it. *Act. 5.31.* Fifthly, that where the sinne is forgiven, the punishment is forgiven also, and the man that hath it may know his own salvation. *Luke 1.77.* and therefore he may be of good cheare. *Mat. 6.3.* Sixthly, that where sinne is once forgiven, it can never return to be unforgiven, or to be laid to ones charge more, or remembered against him any more. *Jer. 31.34.* it is a debt quite blotted out, that can never be demanded more. *Mat. 4.2.* Indeed it may seeme to return upon the Conscience, by doubtings and temptation and relidation into sinne again, then the conscience may be foul again with it, and cry guilty afresh, because the man hath blotted his Evidence, and therefore he must pray for the renewing of it again. *Psal. 32.5.* Again, a conceived pardon may be recalled, as we see by the debtor in the Parable. *Mat. 18.24.* whom his Master had seemed to forgive. *Mat. 27.* but that Parable doth not imply the recalling of any true pardon, but onely the confounding of that rule; that whosoever would have God to forgive them must forgive one another. *Mat. 6.15.* For when a man is forgiven indeed though afflictions come to seek out his sins, yet they shall not be found. *Jer. 10.20.* *Psalm 139.* Seeing God saith, *He is abominable to himselfe, he maketh his wicked way straight.* *Psalm 17.15.* *He is the meaning then of the Apostle, who saith, That God justifieth the ungodly.* *Rom. 4.5.* *Will God do any which is abominable to him?*

A. First, God may justifie an ungodly man, and yet do it with righteous judgement, he is the Law-maker, and therefore he may pardon what law-breakers he will, because mercy and forgiveness belongs to him to dispense it where he will. *Deut. 10.19.* But if officers and Magistrates justifie the wicked, they sinned, because they do it without warrant for love, or for reward. *Lev. 19.23.* Secondly, God justifies no other ungodly ones but onely his elect, whose sins Christ dyed for. *Rom. 8.33.35.* Thirdly, God can justifie an ungodly man, because he can make him godly and purge his spirit from guile. *Psalm 51.7.* As he openeth the eyes of the blind, the man is not blind afterwards. *Lev. 19.25.* The Lord never cleareth any man that goeth on still in his guiltiness. *Isaiah 34.7.* And therefore it is no act of injustice in God, whereas if a man should justifie the wicked, it is injustice in him, because he cannot make the man godly; and therefore he must justifie none but the righteous, and condemne none but the wicked. *Deut. 25.* Fourthly, God justifieth the ungodly not wallowers in sin and ungodliness, but ungodly, that is, formally, so considered as sinners, *1 Tim. 1.15.* Now then is a man formally a sinner, when, first, he looks upon himselfe as a sinner, when he seeth his sinnes in their own ugliness, not tickled with any righteousness of his own. *Mat. 9.13.* Secondly, when he carrieth himselfe forth for God in his looks, and thoughts, and affections, and mind, as becometh a sinner in his case to do. *Luke 18.13.* Thirdly, when his impudence is gone, and confusion of face is put on. *Mat. 9.8.* Fourthly, when he hath no squint lookings, or any ments of congruities, or commodities, or preparatives, or fitnesses, but; magnifieth mercy. *Psalm 118.* Fifthly, when he is truly reformed upon running to God, as abhorring the contrary to the will of hell. *Isaiah 55.7.* Sixthly, when a man is a true willer to take up Cross, griefe, and sorrow. *Luke 23.27.* *Will God do any which is abominable to him?*

A. Seeing the Lord Jesus teacheth us to pray, *Forgive us our sinnes,* must we not pray that God would forgive us above all, and therefore let us be aware lest we provoke God.

Let us be aware lest we provoke God, let us be aware lest we provoke God, let us be aware lest we provoke God.

22

A. Yes, all that have wronged us, *Acts* 7. 60. yea all that we have communion with, *2 Chron.* 30. 18. yea all that live in the Church, *Exod.* 32. 11. and others too, *Gen.* 20. 7. For first, we have a command for this duty, *1 Sam.* 21. 6. Secondly, we have a promise of hope of speeding, *verse* 15. Thirdly, there have been blessed effects of Gods servants prayers in this kind. Namely, the Lord hath forgiven others, upon their intreaty, *Num.* 14. 20. Fourthly, we do our selves good hereby; yea though God have purpose to forgive one, yet sometimes he stayes till his servants intreat for him, *Job* 42. 8. Therefore, first, we should take notice of other mens sin, yea though they do not know they have sinned, yet we should pray the Lord to forgive them in case they have, *Job* 1. 5. Secondly, we should begge one anothers prayers, *2 Thes.* 3. 1. Thirdly, we should labour to be such as Gods people may have encouragement to pray for us, as *Paul* was encouraged by the *Ephesians* faith and forwardnesse in the duty of love, *Ephes.* 1. 15. to pray for them, *verse* 16. for the good things that are to be seen in us, *Phil.* 1. 5. make them pray for us with joy, *verse* 4. Though *Simon Magus* intreated *Peter* to pray for him, yet having no encouragement, we do not read that he did, or if he did, he could not do it with any confidence, *Acts* 8. 24. Again, first, let us pray for our selves, *2 Kings* 20. 1. if we would have others to pray for us, *verse* 4. Secondly, we must not dissemble with the children of God, when we pray them to pray for us, *Ier.* 42. 20. Thirdly, we must not live in any known sinne, lest the Lord say to his people, do not pray for such, and lock up their hearts, *Ier.* 7. 16. Fourthly, we must humble our selves to them, if we have thought evil of them in our hearts, *Numb.* 21. 7. consider, First, if we be Saints, the cause may be such that God will not pardon us, except other Saints joine, *Deut.* 9. 20. Secondly, the Saints of God are marvellous willing to do it for us, *1 Sam.* 12. 23.

Q. 170. *Whereas our Saviour teacheth us to say, As we forgive them that trespass against us; What is it to forgive one another?*

A. It included four things; first, to forbear one another, withholding our selves from revenge, *Col.* 3. 15. which is no pusillanimity, but a victorious grace, *Rom.* 12. 21. It is to overcome our selves, which is more then to take a City, *Prov.* 16. 32. and to overcome the malice of our enemies, and to mollifie their hearts, *1 Sam.* 24. 17. and to overcome the right way, which is by patience and not by rendering quid for quo, *Prov.* 24. 29. Secondly, to root out all desire of revenge; not onely to tolerate for want of a handsome opportunity to revenge, but to do it from the heart, *Mat.* 18. 35. for it must be with love, which proceeds not onely from the heart; for so we see Drunkards will forgive one another but also from a pure heart, *1 Tim.* 1. 5. Besides we must forgive and forget when people say, *I forgive but I cannot forget*, this is a silly forgivenesse like *Eperaim*, a silly Dove without a heart, *Hosea* 7. 14. Again, we must do it with earning bowels, as *Ioseph* forgave his Brethren, he wept and melted towards them, *Gen.* 50. 17. Thirdly, to be ready notwithstanding to performe all offices of love, *verse* 21. To blesse them that curse us; and to pray for them that spite us, *Mat.* 5. 44. for God is good to his enemies, *verse* 45. and hereby we shew that he is our Father, *ver.* 48. Publicans can love them that love them, *verse* 47. Besides, if that be all, we have our reward, and can looke for none from God, *verse* 46. Fourthly, to forgive universally all wrongs to our persons, *Acts* 7. 60. to our names, *2 Sam.* 19. 23. and debts too, when the debtor is not able to pay, and yet submits, *Phil.* 18. Nay the greater the wrong is the greater is our glory to forgive, *Num.* 12. 13.

Q. 171. *Seeing a Soldier may kill his Enemy in a lawfull warre, and yet love him as farre as the Law binds in such a case; so may a man go to law with his Brother, without breach of Charity or the duty of forgiving, when his ends are right: Tell me then what these ends be, that may stand with love?*

A. First to demand ones right, when one is called to demand it, *Luke* 18. 3.

Now

Now right is contrary to love, but agreeable unto judgement, *1/a* 10. 2. Secondly, to amend and humble the party nocent, and therefore the Magistrate is said to be a Minister for good, *Rom.* 13. 4. That others may hear and fear, and may not do the like, *Deut.* 19. 20. Fourthly, that the party dammified, and others too, may live in peace; and this is the reason why we should pray for Magistrates, *1 Tim.* 2. 2. but provided, first, that it be done in love, *1 Cor.* 16. 14. and not with recompencing evil for evil, *Rom.* 12. 17. Provided, secondly, it be done without offence, *1 Cor.* 6. 1. Provided, thirdly, the party wronging be able to make satisfaction, as for example in Debts, for if the party be not able, and yet submits, it is cruelty to use the law against such a one, *2 Kings* 4. 1. Provided, fourthly, that going to law be our last and utmost remedy, when people will presently go to law, refusing to take wrong, or be tried by private agreements; this is unchristian, *1 Cor.* 6. 7. Provided, Fifthly, that the wrong be not fit to be put up, in this case *Paul* appeals to *Cæsar*, *Acts* 25. 11. for as the Apostle sayes in another case, so we may say in this, *The law is good if a man use it lawfully*, *1 Tim.* 1. 8. Private revenge is wretched: First, because *vengeance is mine*, sayes God, *Heb.* 10. 30. and the Lord is the avenger, *1 Thes.* 4. 6. Secondly, wherefore serves the Magistrate? he is ordained of God to punish evil doers, *1 Pet.* 2. 14. Again; first, it is ones excellency to forgive, *Matt.* 7. 12. Secondly, it is a note of a blessed man, *Matth.* 5. 7. Thirdly humane society cannot well be without it, for we are apt to wrong others, and have need that they should forgive us, and therefore should be ready to forgive them, forgive and ye shall be forgiven, *Luke* 6. 37. Fourthly, it is necessary to resist our wicked heart; now not to forgive, proceeds from the wickednesse of ones heart, *Matth.* 18. 32.

Q. 172. What is the meaning of that *As*; as we forgive them that trespass against us?

A. It doth not signifie a pattern or a rule, or direction, as it doth in the third Petition, *Mat.* 6. 10. for we would be glad that God would forgive us better then we can forgive one another: There be no works like unto his works, *Psal.* 86. 8. neither doth it import that we can forgive one another, before God hath forgiven us, *Matth.* 18. 32. For Gods forgiving of us, First, is an enabling cause of our forgiving one another, as Gods love to us enables us to love him, *1 John* 4. 19. Secondly, it is a motive cause too, *Mat.* 18. 33. Thirdly, it is evidenced unto us by our forgiving one another, as a cause by the effect, *Mat.* 6. 14. And yet we must, first, forgive one another, before we can intreat the Lord to forgive us, *Luke* 11. 4. but this same *As* doth imply that there must be a resemblance between Gods forgiving us, and our forgiving one another, *Eph.* 4. 32. that is, First, we must frankly forgive, *Luke* 7. 42. Secondly, alwayes, as often as we pray, *Mark* 11. 25, which must be continually, *1 Thes.* 5. 17. nay, though they be our enemies, and do not yet repent of their wronging of us, *Luke* 23. 34. how much more if they do repent? *Luke* 17. 3. Yea, we must forgive others, as Christ hath forgiven us, whatever the quarrell be, *Col.* 3. 13.

Q. 173. Why doth our Saviour teach us to pray, *Lead us not into Temptation*, immediately after praying for the Forgiveness of our Sins?

A. For two reasons, First, because forgiveness of sin and grievous temptations are inseparable companions, a true penitent person is most baited by Satan; he needs not trouble impenitent persons, for he hath them sure enough already, & therefore commonly he lets them be quiet, *Lu.* 11. 21. *Sergius Paulus* no sooner believed, but the Devil stirred up *Elmas* against him, *Acts* 13. 8. When a man begins to turn unto God, the Devil suspects he is one of Christs seed, and therefore he labours to bruise his heele, that he may not go on, *Gen.* 3. 15. and to devour him, *Rev.* 12. 4. he hath experience of prevailing against divers good beginners, *John* 6. 66. and *Paul* was afraid he had prevailed against

the *Corinthians*, 2 *Cor.* 11.3. Again, the speciall providence is in it to humble the soule, and therefore he made *David* rore before he would forgive him, *Pf.* 32.3. And therefore, it is a signe when people know not what greivous temptations mean, the Devil holds them captive at his will, 2 *Tim.* 2.26. for he desires to sift all that have got out of his clutches, *Luke.* 22.31. Again, when people are not smitten in conscience and tempted, it is a signe the Word does not work, for if it work it cuts like a sword, *Heb.* 4.12. Secondly, because forgiveness of sin and yeilding to temptations cannot stand together, *Cam.* 5.3. For first, the grace of forgiveness teacheth a man not to yeild to sin, *Tit.* 2.11.12. Secondly, pardon of sin and grace not to goe on in sin are coupled together in the Covenant of grace, *Jer.* 31.33. Thirdly, they are coupled together in reason, *Psa.* 41.4. Fourthly, forgiveness makes one love God, and so not be tempted away from him, *Luke.* 7.42. Nay, fifthly, God will not forgive nor acquit upon other termes, but that we shall labour against temptations to sin, *Job.* 10.14. When we labour for forgiveness, except we mean to be godly, our labour is in vain, *Job.* 9.29. God will not hear, *Isaiah.* 59.2.

Q.174. What is Temptation, and how many-fold?

A. Temptation is a prooffe, *Psal.* 95.9. or a tryall to see what is in one, or what one will do, 1 *Per.* 4.12. Temptation is of different nature according as it is used, sometimes good, *Gen.* 22.1. sometimes bad, 1 *Corinth.* 7.5. First, God is said to tempt, to try what is in a mans heart, *Deut.* 8.2. what grace is in man, *Psal.* 105.16. what corruption, 2 *Chron.* 32.31. Nay sometimes he tempts a man in his just judgement to sinne, 2 *Sam.* 24.1. This he does in a righteous manner, for otherwise he cannot be said to tempt any, *Jam.* 1.13. properly it is a mans lust that doth tempt him to sinne, *verse* 14. Secondly, the Devil is said to tempt, *Mat.* 4.1. by putting motions into the heart, *John.* 13.2. by thrusting of importunate thoughts and itchings, which provoke unto sinne, 1 *Chron.* 21.1. by presenting of objects before one, *Luke.* 4.5. and egging to take them, *verse* 6. by setting a discouraging look upon ones afflictions, 1 *Thess.* 3.5. by presenting occasions, *Mat.* 4.3. speaking in the mouths of friends, *Mat.* 16.23. Thirdly, men are said to tempt too, *John.* 8.6. First, they tempt God, either upon good ground to help their Faith, *Judges.* 6.37. And *Ahab* sinned because he would not tempt God thus, *Isa.* 7.12. or in a wicked wise, *Acts.* 5.9. As when a man distrusts God, and useth unwarrantable means, *Mat.* 4.7. And when a man sins in any other kind, 1 *Cor.* 10.9. either against God or his Messengers, *Exod.* 17.2. Secondly, men tempt themselves either well, by a warrantable proving what is in them, 2 *Cor.* 13.5. or ill, by putting themselves upon danger, *Mat.* 26.58. Thirdly, men tempt others, and that either well, to prove a brother whether he be the man that he seems, *Revelation.* 2.2. or ill, to draw him into sinne, *Gen.* 39.7. or inconveniences, *Matth.* 22.18.

Q.175. What is a Temptation to sinne?

A. There be four things that concur in it. First, it supposeth flexibility in the party tempted, when the party is idiceable, *Jam.* 1.14. And therefore a frigid man cannot be tempted to Adultery, but one that hath lust in him, *Matthew.* 5.28. The blessed Angels cannot be tempted to sinne at all, because they are confirmed in Grace, and so was *Christ* as man too, and yet there is an intrinsecall flexibility in every Creature, and in that respect the best creature may be capable of a temptation, *Mat.* 4.1. but God is not so all, *Jam.* 1.13. Secondly, it supposeth a baite to take the party with, *Prov.* 6.25. When a man hath some booty by sinne, either the getting of some seeming good, as in allurements, as *Iudas* got thirty pieces of silver, *Mat.* 26.15. or prevention of some evil, as in temptations of feare or shame, or the like, *Gal.* 6.12. when a man sinnes without a baite, he does not stand out of temptation, and therefore his sinne is the worse, *Ezek.* 16.34. much more when a man

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loves by his name, *Mat. 23. 12.* Thirdly, it supposes a saying what the party will do, *2. Cor. 13. 11.* When a man says a thing before one, as for example a shilling or so, in a barnet where it lies, it may see it, and conceive it is forgotten; so try whether he will keep it, as the Priests offered the Soldiers money to try whether they could see them to help the disciples of Christ, *Mat. 23. 12.* Fourthly, it supposeth a wicked mind of inclination in the temper, and therefore God cannot tempt any, *1. Sam. 16. 13.* but the Devil, *Mark. 1.* of sinfull men, such onely tempt, *Heb. 11. 37.* Wherefore temptation, are sinfull things to us, *Gal. 6. 1.* for first, they may move us to sinne though otherwise we would never have committed it, may be, *Job. 1.* would never have sold a lie, but being tempted of his mother, he did, *Gen. 3. 7. 14.* Secondly, they may move us to sinne, when we have vowed and strongly purposed not to yeild; how many sinnes was David tempted and drawn to commit, and yet he had sworn he would not? *Psal. 119. 106.*

Q. 178. What use do you make of this, that Temptations are so dangerous?

A. First, to teach us not to tempt any, *Prov. 16. 29.* Secondly, to be careful we do not consent when we are tempted, *Prov. 1. 10.* Thirdly, to keep our heart with all diligence, *Prov. 4. 23.* for sin doth easily beset us, and tempt us, *Heb. 21. 2.* First, we must give the tempter a peremptory deniall at first, *Mat. 4. 10.* Secondly, we must back our deniall with resistance, *1. Sam. 4. 7.* Thirdly, and what though we have resisted again and again? we have not resisted unto blood, *Heb. 12. 4.* and therefore we must continue resisting with steadfastnesse, *1. Pet. 5. 9.* Fourthly, we must look upon temptations as warriours against our souls, that so we may abstaine from yeelding to them; counting our selves strangers upon the earth, and such as have nothing to do to be paddling in the world, *1. Pet. 2. 11.* Fifthly, we must give the advantage to Satan, *2. Cor. 2. 11.* neither by giving him matter, *1. Cor. 7. 5.* nor occasion, *Gal. 5. 13.* nor any pretence, *Exod. 16. 26.* nor by want of observing his house, *Rom. 3. 10.* nor by making provision for the flesh, *Rom. 13. 14.* Sixthly, we must take unto us the whole armour of God, *Eph. 6. 13.* knowing the Devil hath many wiles, *verse 11.* having on us the girdle of truth, the breast-plate of righteousness, *verse 14.* the preparation of the Gospel of peace, *verse 15.* the shield of faith, *verse 16.* the helmet of salvation, and the sword of the spirit, *verse 17.* praying with all prayer, *verse 18.* and humbling our selves, and in particular for our originall corruption; David went to that, when he saw he had bin tempted to Adultery and Murder, *Psal. 51. 5.* keeping our selves from vain company, *Psal. 119. 115.* taking heed of melancholy, labouring to be chearefull, *Prov. 17. 22.* not to be too solitary, *Eccles. 10.*

Q. 177. Is a man naturally under the power of Temptation?

A. Yea, the flesh is too weak to resist it, *Mat. 26. 41.* and so is the heart, *Ezek. 16. 30.* an enticing word is able to enforce us, *Prov. 7. 21.* First, because our will is naturally strong set to the things of this life, as ease, and credit, and friends, and riches, &c. *1. Tim. 6. 9.* yea and to staine it selfe, naturally we cannot cease from it, *2. Pet. 1. 4.* Secondly, because naturally we do not love the commandements of God, nor any saving truth; and therefore the least temptation that comes to draw us from it is strong, *2. Thess. 2. 10. 11.* Thirdly, our minds naturally are without knowledge of the danger, *Prov. 9. 18.* and therefore temptations are sweet to us, *verse 17.* from hence we may see that woe is them that are in the flesh, because they are so subject to please their own selves, that they cannot please God, *Rom. 8. 8.* Again, the Saints hence should labour to get their natures healed more and more, because they have still some remainders of brutishnesse, whereby they are subject to be tempted by sense, *Psal. 73. 22.* signes of persons under the power of temptations, are first, to be usually stirred up by them, *2. Kings. 21. 25.* Secondly, when the Devil and his instruments can undertake to overcome them by temptations, *1. Kings. 22. 21.* Thirdly,

Thirdly, when the Devil like a strong man can doe it with ease, without any a doe, he can lead them hant smooth, *Luke 11. 21.* Fourthly, when they can endure the first inchings of temptations without rooting of them out, *2 Tim. 4. 2.* Fifthly, when they can pray with ease, and heare with ease, and be in company with ease, and alone with ease, they are not put to it, whereas *Paul* went groaning up and down, *Rom. 7. 24.*

Q. 178. Is it any excuse, to say we were tempted?

A. No, for first, the Commandement calleth for obedience, though we be never so much tempted to disobey it; temptations do not weaken the bond of Gods law, *Prov. 1. 10.* Secondly, the first lesson of the Gospel telleth us, we are not for Christs turne, except we will deny all temptation, yea though selfe doe tempt selfe, *Luke 6. 23.* Thirdly, sin is of a damning nature, though all the temptations in the world concur to egge us to it, though feare, though shame, &c. *Luke 9. 26.* Fourthly, there is no thanks in that obedience that we have no temptations to draw us from, but blessed is he that endureth temptation, *James 1. 12.* Fifthly, what excuse can that be, when the very temptations themselves come from our own lusting heart? *James 1. 15.* or else we put our selves upon temptations, as first, by not marrying in the Lord, *1 Kin. 11. 4.* Secondly, by being idle and out of our callings, as *David* was upon the roofof his house, *1 Sam. 17. 2.* Thirdly, by putting out selves upon dangerous callings, as keeping of an Inne, or an Ale house; in this case we should say as Christ said, who made me a Judge? *Luke 12. 14.* Fourthly, by going about actions without warrant, as *Dinah*, *Gen. 24. 1.* or by being in tempting places without ground, as *Peter*, *Mat. 26. 69.* Fifthly, by not keeping the communion of Saints when we may; what tempted *Thomas* to unbelief, but his absence from the society of his fellow Apostles? *John 20. 24.* Sixthly, by doing that which another may lawfully do, yet as things stand, we may not lawfully do it. *Abraham* might look towards *Sodom*, *Gen. 19. 28.* but *Lot* might not, *verse 27.* God does not forbid every man the coming neare the house of a whore, for some can go close by her doore without any temptation to go in, but some he does, *Prov. 5. 8.* But if a man have a calling to a station full of temptations he is in Gods way, which is strength to the upright, *Proverbs 10. 29.* the Angels take charge of the Saints, while they are in their way, *Pf. 91. 11.* Though *Ahab* house were a house full of temptations, yet *Obadiah* having a calling to be there, feared the Lord greatly, *1 King. 18. 3.*

Q. 179. Why doth God permit men to be tempted?

A. That he does permit men to be tempted, is plain in the example of *Eve*, *2 Cor. 11. 3.* and of *Hezekiah*, *1 Chron. 32. 31.* and specially of the wicked, *Alt. 14. 16.* and the reasons are, first, because he is not bound to keep men from being tempted; he made man upright, *Ecc. 7. 29.* Secondly, because he may justly do so, seeing men have sinned against him; as when *Israel* had spared the *Canaanites* contrary to his command, he left them to be tempted by them, *Judge. 3. 1.* Christ left *Peter* to be tempted by a damosell, for he presumed of his strength, *Mat. 26. 33.* and therefore, First, let us pray, Lord, leave us not, *Psalme 27. 9.* If we be foiled at any time, we may thank our own selves, for he hath made us a promise not to suffer us to be tempted above what we are able, *1 Cor. 10. 13.* and therefore we wrong our own soales, if we do not flye to it and sue it forth; for if we be his, he hath said, He will not suffer our foot to be moved, *Psalme 121. 8.* Again, secondly, let us watch, *Mat. 26. 41.* If he do but leave us to be tempted, and grapple with temptation, we are gone; if he should but suffer our feet to slip, they will slip for certain; and therefore let us warch towards him, who hath said, he will not suffer them, *Psalme 66. 6.* Thirdly, let us beware lest we provoke God to permit us to temptation; let us take heed we be not joynd to a lust, for

Sanction God will satisfy them alone, *Mat. 4. 17*. Fourthly, this is a comfort that we cannot be tempted except God permit; No, not by Satan, for he can do nothing except Christ give him leave, *Mat. 26. 68*. and as *Mat. 26. 68* and *1 Cor. 10. 13*. *How bad we know; whether a temptation flow from the Devil or from Satan* is somewhat dangerous, for any evil; yea Blasphemy it self may proceed from the own heart, *Mat. 15. 19*. and yet it is some signe it is from Satan; first, when a man is tempted to that which he is naturally avers from, *Mat. 26. 68*. Secondly, when the temptation is suddain, like a flash of lightning, *Luke 4. 5*. Thirdly, when the temptation comes without any colour or with that which one was thinking upon, Satan cares not what he misleadeth one with, for he stands at our right hand there ready for the nonce, *Job. 3. 1*. Fourthly, when a temptation is in a hurrying manner, skipping from one thing to another, when it is with importunity, like summer flies upon a fore, or a Bald-head when it is as though it would never have done, *Luke 4. 2*. Fifthly, when it is with the delusion of the senses, *Mat. 4. 8*. Now the way to beat the Devil off, is not to rayle at him, *Psalm 9* but first by Faith, 1 *Per. 5. 7*. Not by a naked quoting of Scripture, for he will quote Scripture himself, and put a false gloss upon the same, *Luke 4. 10*. but Secondly, by so quoting it as to cleave by obedience unto it, *1 Cor. 12. 1* not by making of crosses to our breath for how can that drive him away, when Christ's own bodily presence did not scare him away? *Mat. 4. 9*. but thirdly, by a Resolute and persevering rejection of his temptations: to abandon him, *Gen. 3. 6*. and fourthly, by considering that Christ was in all points tempted as we are, *Heb. 4. 15* except; *Heb. 4. 15*. and fifthly, though the Devil can find a great deal of matter for him in us, yet he could find nothing in Christ, *John 8. 46*. Sixthly, by looking at the end that the Lord will make, *John 3. 16* for though Satan be not under one feet, yet he shortly shall, *2 Tim. 2. 26*. *Q. 88. Whether do these two clauses; Lead us not into temptation, but deliver us from all evil; make but one Petition?* *1 Cor. 12. 1* *Ans. First, it matters not much whether they make but one or no; for it is a signe of Pride to strive about words, 1 Tim. 4. Secondly, tis more likely that they make but one Petition; and that it is our Saviour himselfe both the clauses upon one; that our heavenly Father would keep us from the evil; *John 17. 15*. For first, the one clause is Negative, and the other Affirmative; now the Negative and Affirmative make but one truth. As we see in this passage *Thou shalt dye and not live; Isa. 38. 18*. Secondly, our Saviour does not put them down copulatively; *Lead us not into temptation, and deliver us from evil;* for then they might have some colour of being two; but he writes them with a But, as though the first were not a whole Petition without the second; *Lead us not into temptation, but deliver us from evil; Luke 11. 4*. Thirdly, it is enough to say, it is one Petition consisting of two parts. The one for preventing Grace, to prevent us from falling into evil; the other for recovering Grace; that at the furthest, if we fall into evil, yet howsoever the Lord would deliver us out, according to that of the *Psalmist; Psal. 37. 24*. Fourthly, that conceipt of the Papists to make seven Petitions in the Lords Prayer, according to the number of the seven Graces of the Spirit, is thus faulty; for there be many more graces of the Spirit. His gracie is manifold, *1 Cor. 12. 4*. *Q. 89. Because the last clause sheweth that we are naturally under the power of evil, wherof the Devil is the Captain; How can then, both that clause and this are under the Power of the devil?* *Ans. He hath his Shop-house in all the children of disobedience; and he worketh in them, *Eph. 2. 2*. yea, he reigns and rules in them; for the Devil hath his Kingdome, and in whom hath he it, if not in them? *2 Thim. 2. 26*. For first,**

first, the Lord the just Judge turnes them over to the Devil, because they will not be ruled by him; therefore the Devil shall have them to rule over them: yea he shall be their God, though they be blind and see no such thing; 2 Cor. 4. 4. and he gives the Devil charge over them, as he gives the good Angels charge over the godly, Ps. 91. 11. Secondly, because the Devil can find none that will do his workes but onely them, Job. 8. 44. and therefore great is their misery; for first they are his Slaves, and he holds them captive at his will, 2 Tim. 2. 26. Secondly they are so tyrannized over and kept under by him, that he will not let them look after Heaven, or any good to any purpose; he doth oppress them, AEs. 10. 38. Thirdly, he hath power over their death, that they shall never dye well, though they seem to dye never so well, Heb. 7. 14. Fourthly, he leads them, though they little think it; he that lyeth, little thinks he that the Devil filleth his heart and yet he doth, AEs. 5. 3. Idle persons and eatlers, 1 Tim. 5. 13. little think they that they turn after Sathan, and yet they do, verse 15. he that committeth sin, litle thinks he that he is of the Devil and he is, 1 Job. 8. 8. enemies of righteousness, they little think that they are the children of the Devil, and yet they all be, AEs. 13. 10. For first, the Devil is a Spirit, and therefore he can be in the wicked, and they never spy it, Rev. 16. 14. Secondly he can transforme himselfe into an Angel of light, and therefore he can make them believe, he is a good Spirit, 2 Cor. 11. 14.

Q. 183. Are there no more evils that we have need to be delivered from?

A. Yes, the whole world is full of evils, Job. 17. 15. we can walk in no way but there be many evils attending upon it to defile us, and happy is he that is undefiled with them, Psal. 19. 1. We cannot tread one step, but there be evils ready to have dominion over us, except the Lord deliver us therefrom, verse 13. 3. First, in our outward callings, as we live in danger in being over-much or not enough in them, of favouring them too much, so that we cannot favour the word, the Sacraments, and Sabbaths, for fleshly feare and distrust, grasping too many things, Improvidence, hampering our selves with the wicked, so that happy is he whose God is the Lord, for he is faithfull to keep one from the evil, 2 Thess. 3. 3. Secondly, in Prosperity, we are apt to think we shall dye in our nest, Job. 29. 18. hoping it will not end yet nor yet; we are apt to be vain, and delicate, and tender, and unhardy to forget the afflictions of Joseph, to be selfe-confident, to prize heaven the lesse, to be the unfitter for humiliation, and the other irksome duties of Mortification; such evils wise Ager saw in being full, Prov. 30. 9. Thirdly, in adversity to be impatient, discontented, to be moping, to use unlawfull means, to be pusillanimous and base, to be dead to good things, David himself in his affliction found a want of quickening, Psal. 119. 107. Fourthly, in our eating and drinking, as the Israelites minds ranne upon their Onions and Garlick, and flesh-pots, their soul loathed the Manna; when we drink, we are ready to be caught with the rednesse of the Wine, when we eat as Esau with the rednesse of the Pottage, at least we are subject to forget feare, we are in danger of Intemperance, curiosity, pleasure, and therefore blessed is he that hath Faith in Gods word, to pray that his meat may be sanctified, 1 Tim. 4. 5. Fifthly, in our delights and recreations to be too jelling, and light, and tickled, immoderate, unreasonable, over-long, to be unfitted thereby to graver and serious things, which are great evils, for they do exceedingly dead us towards Christ, 1 Tim. 5. 6. Sixthly, in our company to be infected some way or other, and carried away, Gal. 2. 13. Seventhly, when we are alone, Eccl. 4. 10. though the more Grace we have, the lesse we are alone when we are alone, Job. 16. 31. Eighthly, when we are about godly duties, there be evils about us too, and therefore we had need to take heed, Luke 8. 18.

Q. 184. It appears then, G O D is himselfe deliverer?

A. Yes, Psal. 70. 5. for first, he is strong enough; Kings and Princes are not able to be deliverers, 2 Kings 6. 27. He onely is our Rock, and therefore our onely

only deliverer, 2 Sam. 22.22. Secondly, in him only may we trust for deliverance, Psa. 124.7. and therefore, First, we should fly unto him for deliverance, Psa. 130.13. Secondly, this condemns them that fly to any other for deliverance; It is a heavy curse when a man is given up to such a reprobate sense as to goe any where else, Hag. 10.14. if we be delivered at any time, let us take notice that our deliverance cometh from him, and let him have a song of Praise, Psa. 3.27. Fourthly, let us labour to be such as he may be willing to deliver; as first, let us see our selves utterly undone without him, 2 Chron. 20.12. Secondly, let us climb up to mount Zion, deliverance dwells there, Joel 2.32. Thirdly, let us set our selves to be holy, Obad. 17. Fourthly, let us be importunate with God not to tarry long before he deliver, Psa. 40.17. and yet Fifthly, waite too till he is pleased to deliver, Lam. 3.16. Sixthly, let us look to the Holy one, Isa. 31.1. Seventhly, if any deliverance be offered any other way, let us not accept it, Heb. 11.35. the Lord doth deliver, First by keeping away the evil, Job. 33.17. Secondly, by removing it away when it is come, Psa. 51.14. Thirdly, by disannulling the force of the evil, Dan. 3.27. or the hurtfullnesse of it, Marke 16.18. Fourthly, by altering of the nature of it, and turning it to good, Gen. 50.20. Fifthly, by taking one away from the evil, 2 Kings 12.10. which few men doe consider, Isa. 57.1. And therefore first, God hath more wayes to deliver his people then one, Psa. 44.4. Secondly, though never so many wayes of deliverance be blockt up, yet let Faith say, God hath another way yet, Esther 4.14. for God is skillfull and well versed in delivering his, 1 Per. 2.9. Thirdly, let our Faith be indifferent; may be God will be with us in trouble, and that is a deliverance, Psa. 9.15. may be God will keep us in it, and that is a deliverance, Psa. 25.20. may be he will keep us from sinking, and that is a deliverance too, Psa. 69.14.

Q. 185. What doe you learne from these words, For thine is the Kingdom, the Power, and the Glory?

A. That prayer is to be pressed with arguments, as Moses his Prayer was, Exod. 32.11, 12, 13. so was Asa's, 2 Chron. 14.11. First, because God is a God of infinite understanding, and therefore when we speak unto him, we had need to speak reason, Job 13.3. Secondly, because Prayer is a pleading, which must be full of good reasons, Job 34.2. Thirdly, because Prayer is a main part of Gods service, which is reasonable, Rom. 12.1. for even a mortall man stands much upon reason, Job 32.11. much lesse hath the wise God delight in foolery, Eccles. 5.4. Therefore first, we should well ponder our Prayers; before we doe pray them, David calls his Prayers his meditations, Psa. 9.1. we must ponder upon what ground we come to God, otherwise he will send us away without hearing, Judg. 10.14. we must ponder what correspondency we have with him, otherwise he will indite us of Impudence, for our coming into his Courts, Job. 11.19. when we pray to him rightly, God says, Come for us reason together, Isa. 1.18. Secondly, hence we see that wicked men, be they never so learned, and gifted in Prayer, yet they cannot pray, for lack of Spiritual reason, they are unreasonable men, 2 Pet. 3.2. That is a comfort to good Christians, that have the Lords attributes all on their side, for God will be sure to heare such, Job. 9.31. Hence it is that they doe not faint in Prayer, as others doe; because their reasons are never exhauft, they have still more and more reason, Luke 18.17. Jacob had such reasons that he would not let the Lord goe, Gen. 32.26. The Prophet Isaiah his mouth could never be stopt, he had still more and more to say, and presse the Lord with, Isa. 62.1. and therefore, first, when we have a good argument, we should lie a tugging with it, and follow it hard, as Joshua did, Josh. 7.6.9. Secondly, when our arguments seeme to be answered, we should recover them againe, Mar. 17.22, 23, 24.